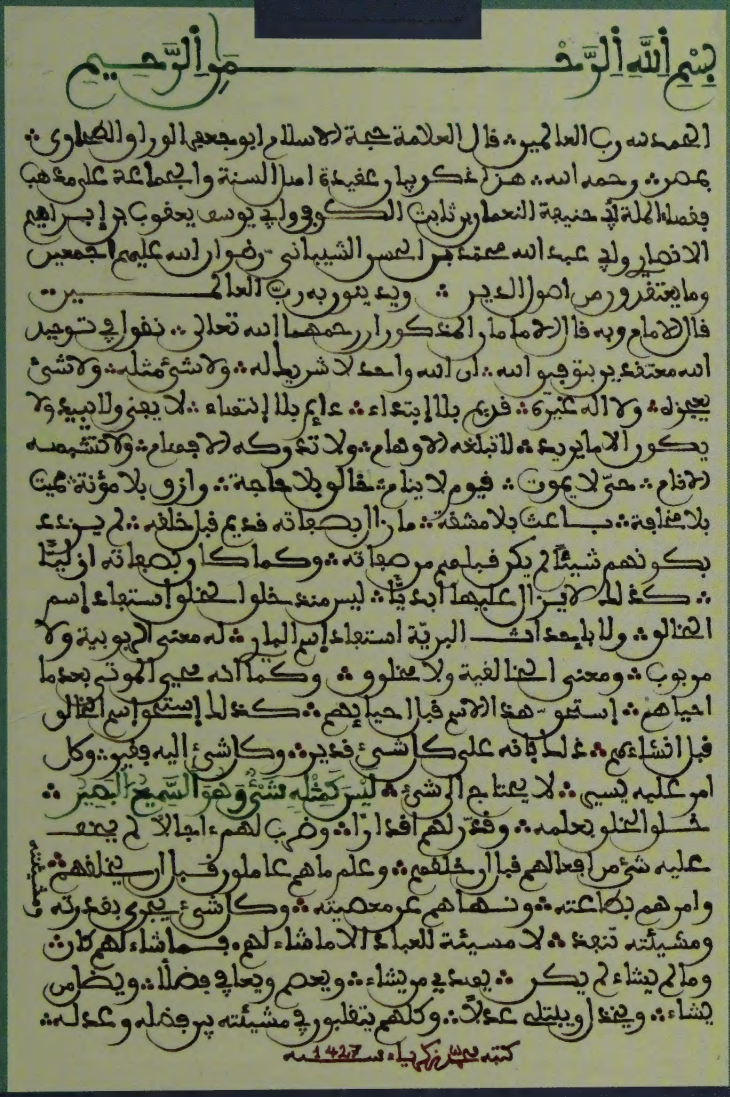
THE ZAYTUNA CURRICULUM SERIES


بسم الله الرحمن الرحيم

الحمد لله رب العالمين. قال العلامة حجة الاسلام ابو جعفر الوراق البخاري
بمصر: وحمد الله: هذا ذكر بيان عقيدة اهل السنة والجماعة على مذهب
فقهاء الملة الحنفية النعمان بن ثابت الكوفي ولابي يوسف يعقوب بن ابراهيم
الانصاري ولابي عبد الله محمد بن الحسن الشيباني - رضوان الله عليهم اجمعين
وما يعتقد به من اصول الدين: ويه نتوبه رب العالمين.
قال الامام وبه قال الامام المذكور رحمهما الله تعالى: نقول في توحيد
الله معتقدين بتوفيق الله: ان الله واحد لا شريك له: ولا شيء مثله: ولا شيء
يعجزه: ولا اله غيره: قديم بلا ابتداء: دائم بلا انتهاء: لا يفنى ولا يبيد: ولا
يكون الا ما يريد: لا تبلغه الاوهام: ولا تدركه الافهام: ولا تشبهه
الانام: حي لا يموت: قيوم لا ينام: خالق بلا حاجة: رازق بلا مؤنة: مميت
بلا مخافة: باعث بلا مشقة: ما زال بصفاته قديما قبل خلقه: لم يزدد
بكونهم شيئا لم يكن قبلهم من صفاته: وكما كان بصفاته ازليا
كذلك لا يزال عليها ابديا: ليس منذ خلق الخلق استفاد اسم
الخالق: ولا بايجاده اياهم البرية استفاد اسم الباري: له معنى الربوبية ولا
مربوب: ومعنى الخالقية ولا مخلوق: وكما انه محيي الموتى بعدما
احياهم: استحق هذا الاسم قبل احيائهم: كذلك استحق اسم الخالق
قبل انشائهم: ذلك بانه على كل شيء قدير: وكل شيء اليه فقير: وكل
امر عليه يسير: لا يحتاج الى شيء: ليس كمثله شيء وهو السميع البصير:
خلق الخلق بعلمه: وقدر لهم اقدارا: وضرب لهم اجالا: لم يخف
عليه شيء منهم قبل ان خلقهم: وعلم ما هم عاملون قبل ان يخلقهم:
وامرهم بطاعته: ونهاهم عن معصيته: وكل شيء يجري بقدرته
ومشيئته: ومشيئته تتبع المشيئة للعباد الا ما شاء لهم: فما شاء لهم كان
وما لم يشأ لم يكن: يهدي من يشاء: ويعصم ويعافي فضلا: ويضل من
يشاء: ويخذل ويبتلي عدلا: وكلهم يتقلبون في مشيئته بين فضله وعدله:

كتبه محمد زكريا سنة 1427

THE CREED OF IMAM AL-ṬAḤĀWĪ

Translated, Introduced, and Annotated by

Hamza Yusuf

In an age of bewildering spiritual and intellectual confusion, creed has never been more important. Every Muslim is obliged to learn it and is promised protection from deviant beliefs by following the unassailable texts of the scholastic community of Islam. Of them all, *The Creed of Imam al-Ṭaḥāwī* is the simplest, the most effective, and the least controversial. It serves as a sound basis for Islamic faith and is the most reliable of the early articulations of Muslim belief. Because Imam al-Ṭaḥāwī avoided involuted theological issues and systematically presented the most fundamental aspects of dogmatic theology, his creed has achieved an unusual degree of acceptance in the Muslim milieu. In the thousand years since it was written, many great Muslim scholars have penned commentaries on it. It is still studied throughout the Muslim world and increasingly in the West.

Born in Taha in Upper Egypt in 239 AH/853 CE, Imam Abū Ja'far al-Ṭaḥāwī lived until 321/933. He came from a family where intellectualism and aristocracy, as well as piety and passion were the hallmarks. He mastered both the primary sources of Islam and the ancillary sciences necessary for independent reasoning. A first-rate jurist, a brilliant grammarian and philologist, and an erudite man of letters, Imam al-Ṭaḥāwī is best known for his eponymous creed.

Imam al-Ṭaḥāwī is called "al-Azdī," in reference to the Yemeni clan known as "Azd al-Ḥajar"; thus he was a descendent of a people about whom the Prophet Muḥammad ﷺ said, "Faith is Yemeni." It is altogether fitting that the man who penned such a unifying creed, free of controversy, descended from the land of which faith itself is a descendant. His creed is a beacon of certainty in the darkness of doubt and ambiguity, and it provides seekers of knowledge with a luminous set of simple yet sound creedal statements.

$24.95 USA
$29.95 CANADA
£14.95 UK

THE CREED OF IMAM AL-ṬAḤĀWĪ

Zaytuna Curriculum Series
Editors-in-Chief: Hamza Yusuf and Zaid Shakir
Executive Editor: Hisham Mahmoud
Managing Editor: Uzma Fatima Husaini
Project Editor: Safir Ahmed
Project Manager: Asad Tarsin

Advisory Board
Abdallah Alkadi, *Saudi Arabia*
Tahir Anwar, *USA*
Abdullah bin Bayyah, *Mauritania*
Khalid Blankenship, *USA*
Vincent Cornell, *USA*
Ali Gomaa, *Egypt*
Abdel Hadi Honerkamp, *USA*
Sherman Jackson, *USA*
Sulayman Nyang, *USA*
Abdal Hakim Winter, *UK*
Sayyid Muhammad bin Ibrahim al-Yaqubi, *Syria*
Abdur-Rahman ibn Yusuf, *USA*

The Creed of Imam al-Ṭaḥāwī
Assistant Editor: Valerie Turner
Senior Arabic Editor: Sayyid Muhammad bin Ibrahim al-Yaqubi
Arabic Editors: Mona Elzankaly, Mazen Halabi, Hisham Mahmoud, Ismael Nass
Copy Editor: Tom Devine

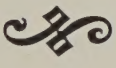
Co-sponsors
The Book Foundation
Maha al-Bahr

العقيدة الطحاوية

المسماة «بيان السنة والجماعة»

The Creed of Imam al-Ṭaḥāwī

al-Aqīdah al-Ṭaḥāwiyyah



Translated, Introduced, and Annotated by

Hamza Yusuf

ZAYTUNA INSTITUTE

Published by Zaytuna Institute, 2007.

© 2007 by Hamza Yusuf. All rights reserved.

No part of this book may be used or reproduced in any manner whatsoever without prior written permission from Hamza Yusuf, except in the case of brief quotations embodied in critical articles and reviews. For information, please contact Zaytuna Institute: www.zaytuna.org / publications@zaytuna.org

First edition 2007.

Printed in the United States of America.

Library of Congress Cataloging-in-Publication Data

The premium acid-free paper used in this book meets the minimum requirements of the American National Standard for Information Sciences Permanence of Paper for Printed Library Materials, ANSI Z39.48-1984.

ISBN-13: 978-0-9702843-9-6
ISBN-10: 0-9702843-9-X

Calligraphy: Mohamed Zakariya
Cover and text design: Abdallateef Whiteman

إلى روح الشيخ أحمد جابر جبران

In blessed memory of Shaykh Ahmad Jabir Jibran (1934–2005)

بسم الله الرحمن الرحيم والصلاة والسلام على سيدنا محمد وآله وصحبه ..

ومن ثم لن مدار هذا الكلام .. وعمدة المجردة .. والتقسيمات المترتبة .. فقد ابتدع .. بل هذا نور يقذفه الله في قلوب عبيده .. عطية وهدية من عنده .. تارة .. بينة من الباطن .. لا يمكنه التعبير عنها .. وتارة .. بسبب رؤيا في المنام .. وتارة .. بمشاهدة حال رجل متدين .. وسراية نوره اليه عند صحبته ومجالسته .. وتارة بقرينة حال .. فقد جاء اعرابي الى النبي صلى الله عليه وسلم .. جاحدا به منكرا .. فلما وقع بصره على طلعته البهية .. زاده الله شرفا وكرامة .. قرأها فتلا لأمنها انوار النبوة .. فقال .. والله ما هذا بوجه كذاب .. وسأله اريض عليه الصلاة والسلام فاسلم ..

للإمام حامد الغزالي ..

يرجع قوله المذكور اعلاه الى ما قاله رحمه الله حيث قال .. ليس العلم بكثرة الرواية وانما العلم نور يقذفه الله تعالى في القلوب .. اللهم ارحم علماء المسلمين وأئمتهم اجمعين برحمتك الواسعة .. امين يا اله سيدنا محمد صلى الله عليه وسلم ..

كتبه محمد زكريا سنة 1427 هـ ..

Whoever supposes that faith is realized through speculative theology, abstract proofs, or academic divisions is an innovator. On the contrary, faith is a light that God, the Sublime and Exalted, casts into the hearts of His servants with bounty and grace from His presence. Sometimes faith is evidenced internally and is impossible to express; sometimes, through a vision while asleep; other times, by witnessing the state of a pious man and receiving the emanation of his light as a result of his companionship and presence; and then there are times when faith comes by the concurrence of circumstance. Indeed, a Bedouin came to the Prophet ﷺ denying and disavowing him. But when his eyes fell upon his radiant aspect—may God increase its dignity and nobility—he saw in it the light of prophethood and exclaimed, "By God! This is not the face of a liar!" He then implored the Prophet ﷺ to explain Islam to him and immediately embraced it.

ABŪ ḤĀMID AL-GHAZZĀLĪ

Contents

FOREWORD: Sh. Abdullah bin Bayyah 3

PREFACE: Hamza Yusuf 7

INTRODUCTION: Hamza Yusuf 13

AUTHOR'S BIOGRAPHY: Hamza Yusuf 25

LICENSE TO TRANSMIT AND TRANSLATE (*IJĀZAH*):
Sh. Muhammad bin Ibrahim al-Yaqubi 41

TRANSLATION OF *THE CREED OF IMAM AL-ṬAḤĀWĪ*:
Hamza Yusuf 47

APPENDIX A: BIOGRAPHIES OF ABŪ ḤANĪFAH,
ABŪ YŪSUF, AND AL-SHAYBĀNĪ 83

APPENDIX B: UNDERSTANDING JIHAD 89

APPENDIX C: BIOGRAPHIES OF THE TEN COMPANIONS
PROMISED PARADISE 93

APPENDIX D: ADDITIONAL LICENSE TO TRANSMIT
AND TRANSLATE (*IJĀZAH*): Sh. Ahmad Jabir Jibran 107

NOTES TO THE ENGLISH TEXT 109

NOTES TO THE ARABIC TEXT 127

TRANSLITERATION KEY 143

BIBLIOGRAPHY 145

ACKNOWLEDGMENTS 155

ABOUT THE ZAYTUNA CURRICULUM SERIES: Zaid Shakir 159

INDEX 163

Foreword*

ALL PRAISE BELONGS to God alone, and may God's blessings and peace be upon our master Muḥammad and upon his family and companions.

Our virtuous brother in faith, the associate jurist and professor of faith Shaykh Hamza Yusuf, has translated into English *The Creed of Imam al-Ṭaḥāwī*—a beneficial endeavor, indeed, especially for non-Arabic speakers. The creed is one with which the entire community concurs.

The Creed of Imam al-Ṭaḥāwī contains a general call to abandon accusations of disbelief against others and to forgo any pretense of knowledge about who is or is not in Paradise or in Hell; and to entrust all abstruse and knotty matters to the Omniscient and Wise.

For these aforementioned reasons, our scholars have not only accepted it but have added to it numerous commentaries from varying perspectives and schools. I recommend, however, for the general community, that it be memorized as it is, free of any speculations about matters the true nature of which can never be comprehended or even grasped. To use a metaphor from Mālik [d. 179 AH/795 CE], our creed has reached all of us pure and lucid, and entered as a groom into his bride's chamber, welcomed without question.

Any believer who wishes to deepen his or her knowledge in this religion should follow two courses. The first is to occupy oneself with those matters of faith that concern the heart and its states, as well as purification of the ego, enabling one to ascend to the degree of spiritual excellence. The second involves a course of study of

* The Foreword was rearranged in its English translation for the reader's benefit. It was done with the author's consent and remains faithful to the original text.

practical jurisprudence in order to acquire the divine injunctions and rectify one's transactions and contracts.

One should also avoid any disputation and debate about theological matters that are predicated upon earlier philosophical problems that may no longer serve the current religious discourse or the materialistic intellectual challenges confronting the prevailing cultural environment.

The Creed of Imam al-Ṭaḥāwī is written in lucid and non-technical language and is based upon the clear proofs in the Book and the Sunnah. It avoids complexities and doubtful matters, resembling Abū Muḥammad b. Abī Zayd al-Qayrawānī's creed [d. 386/996]. In fact, I wish that an opportunity arises for our brother, Shaykh Hamza, to translate that also. It would not be difficult for him to do so, given his high aspirations.

Shaykh Hamza's translation is trustworthy because of his firm grounding in Arabic and its rhetoric, as well as his breadth of knowledge regarding the theology of the early scholars. As for English, his tongue is Shakespearian. However, foremost of all, he is noted for his research, scruples, and sincerity—God willing—and hence is compelled to search and investigate in order to penetrate the depths of any subject and be able to distinguish between the essential and the incidental.

In conclusion, I pray to God, the Exalted, that He enrich our brother, Shaykh Hamza, and us, in providence and guidance.

ABDULLAH BIN BAYYAH

الحمد لله والصلاة والسلام على سيدنا محمد وآله وصحبه

وبعد ، فقد قام أخونا الفاضل الفقيه المشارك والداعية اللامع الشيخ حمزة يوسف بترجمة العقيدة الطحاوية إلى اللغة الانجليزية وحيث إن هذا العمل يعتبر عملا نافعا وبخاصة لغير الناطقين بالعربية فهذه العقيدة مما أجمعت عليه الأمة في الجملة وهي عقيدة بسيطة مبنية على نصوص الكتاب والسنة بعيدة عن الشبه والتعقيد وهي في ذلك تشبه عقيدة أبي محمد بن أبي زيد القيرواني المالكي التي أتمنى أن تتاح الفرصة لأخينا الشيخ حمزة لترجمتها وليس ذلك عزيزاً على همته العالية .

وترجمة الشيخ حمزة يوثق بها لأن له قدماً راسخة في اللغة العربية والبلاغة وله باع في علم الكلام عند المتقدمين .

أما في اللغة الانجليزية فهو شكسبيري اللسان .

وهو قبل هذا وذلك صاحب تحرّ وورع وصدق - إن شاء الله - يحمله على البحث والتنقيب لإدراك الغوامض والفصل بين الوصف اللازم والوصف العارض والعقيدة الطحاوية فيها دعوة إلى عدم تكفير الناس وعدم إنزال أحد في الجنة أو النار وتسليم ما اشتبه من الأمور إلى العليم الحكيم .

ولهذا تلقتها الأمة بالقبول وشرحت شروحاً عدة من مختلف المذاهب والمشارب .

وإني أوصى بحفظ هذه العقيدة مجردة بالنسبة لعوام المسلمين دون مغالاة في أمور لا يدرك كنهها ولا يحاط بها علماً .

فإن العقيدة بلغت كل أحد صافية واضحة " ودخلت على العذراء في خدرها وما سئلت عن كيف ؟ " على حد عبارة مالك رحمه الله تعالى .

وعلى المؤمن إذا أراد التعمق في الدين أن يكون ذلك في اتجاهين أولاً : في اتجاه الإيمانيات المتعلقة بأحوال القلوب وتصفية النفوس ليرتقي إلى درجة الإحسان .

أما الاتجاه الثاني : فهو دراسة الفقه العملي ليتعلم كيف يعبد الله تعالى ويصحح معاملاته وعقوده . ويعرض عن الجدل في قضايا كلامية بنيت على أسس فلسفية قديمة قد لا تخدم المقولات الإيمانية الحالية ولا الإشكالات الفكرية المادية المعروضة على الساحة الثقافية .

وأسأل الله تعالى لنا وللشيخ حمزة مزيداً من التوفيق والتسديد .

وكتب عبد الله بن بيّة

Preface

THE PURPOSE OF Islam is to teach humanity unity. It begins with the unity of our Lord, that we unify Him in our understanding and associate nothing with Him. The renowned theologian and heresiologist, Imam Abū Isḥāq al-Isfarāyinī (d. 418/1027) remarked that, "All what theologians have said concerning the unity of God can be summed up in two statements: first, God is other than any concept that comes to mind. Second, while the essence of God is utterly unlike other essences, it is, nonetheless, not devoid of attributes."[1] God's unity is also reflected in the world, such as in the bonds that connect the human community. At the immediate level, this unity teaches us not only that our co-religionists are brothers and sisters who share the same spiritual source, Abraham, but also that we are united with our fellow men as children of Adam and Eve, as well as with the rest of existence, as expressions of God's creative power. Thus, we should reach out with good will and service not only to those who share our faith but to all humanity, so they might see our living faith in action.

The purpose of a creed is to engender a shared understanding through an articulation of the tenets of faith that are derived from revelation itself. Although the modern world has generally become skeptical of creeds, many Muslims still find refuge in their creed from the uncertainties and chaos of life. Only very recently have Muslims begun to fragment theologically, due to the loss of an authoritative religious leadership. It is ironic that unlike the skepticism fragmenting the West, it is the absolutist positions of some contemporary Muslims regarding other Muslims that has caused this fragmentation and attacks on other people's faith.

For centuries, Muslims followed simple, concise doctrinal texts that unified them and prevented them from falling prey to those who would challenge the central tenets of faith. Children usually learned the tenets by rote, and teachers did not burden them with intricate and difficult theologies that remained the domain of advanced students of knowledge. Some modernist voices have introduced incidental wedge issues among the Muslim masses, presenting them as core issues; this has resulted in common Muslims debating rarified theological points normally relegated to a scholastic class. Most of these issues are matters best left alone. Indeed, some are insoluble points of difference that await God's clarification as He has promised in many Qur'anic verses. For unity to be restored, we need to first understand that unity is not uniformity, and that diversity of opinion and understanding is an essential part of human nature and fully incorporated within the framework of traditional Islam. We must also understand the difference between the essential beliefs and the incidental ones; this is achieved by adhering to the consensual core tenets articulated by our authoritative scholars. Islam's scholastic tradition is replete with treatises and texts that enunciate these tenets precisely and concisely. Of them all, Imam al-Ṭaḥāwī's (d. 321/933) has achieved unprecedented and widespread acceptance among Muslims.

I decided to translate Imam al-Ṭaḥāwī's creed partly because the small number of existing translations were done either in an impoverished English, or, in the few cases where the English was adequate, it seemed the precise meanings of the text were not conveyed without diverting from the aphoristic style of the author; instead, the translators used explanatory phrases or entire sentences that were not in the original. I felt the text deserved a thorough and exhaustive attempt at conveying the precision and eloquence of the Arabic in modern English prose. Furthermore, none of the existing translations were published with a critical edition of the Arabic text, as has been provided here. The more important motivation for my translation, however, is that this is a wonderfully unifying creed and deserves a far wider dissemination

in our schools, mosques, and homes. It can play an important role in uniting the various creedal factions whose adventitious disputes serve only to fragment and enervate our potentially effective community.

Our differences are not the real problem; our failure to distinguish between our casual and core differences is the problem. Differences in Islam fall into two categories: those that result from the capaciousness of divinely designed diversity, and those that are factitious and eventuate in a transgression of the divine limits of acceptable differences, leading to strife and religious discord. The first kind is a mercy to the community and a sign of the glory of God. The second is a punishment and a sign of an arrogant humanity that chooses caprice over guidance. Our Prophet ﷺ said, "No people abandon a guidance they were upon without being given disputation in its place."[2] And Imam Mālik said, "Argumentation hardens the heart and engenders resentment."[3]

There are four essential areas of difference among Muslims: political, legal, methodological, and creedal. The political is insoluble and best discussed only among those who have influence in the political realm, with the requisite comportment of debate and discussion, as called for in the texts that deal with that subject. The legal is largely acceptable; it is condemned only when it transgresses the principles laid down in the agreed-upon methodologies of the accepted expert jurists. Methodological differences almost entirely involve permitted human choices that arise from specific circumstances and are therefore acceptable. That they should lead to division is a sign of fatuity, given that the differences emerge naturally from human attempts at addressing specific social and cultural situations. This mindlessness that engenders disunity is identified in the Qur'an: *You deem them unified but their hearts are differing because they are a people who do not use their intellects* (59:14). Finally, there are creedal differences; while they pose some of the major obstacles to unity today, there have been surprisingly few in the history of Islam. That is because every Muslim accepts the formula of divine unity, *lā ilāha illā l-lāh*;

the proclamation of the Prophet Muḥammad's messengership, *Muḥammadu r-rasūlu l-lāh*; and the six tenets of faith mentioned by the Prophet ﷺ. Essentially, that acceptance makes one a Muslim. Furthermore, our scholars have argued that just as the declaration of monotheism (*tawḥīd*) is what makes a person a Muslim, it is, hence, only a rejection of that declaration that excludes one from the community of believers.

Muslims concur about the unknowable nature of the divine essence and also agree upon the lordship of God as well as the enumeration of His names, with only slight differences about what can or cannot be considered a name. In addition, Muslims are almost entirely in agreement about the attributes of God's actions (*ṣifāt al-afʿāl*), and have only semantic differences about the nature of the Qur'an itself: given that Muslims accept that the Qur'an is the uncreated word of God, the difference lies not in the statement but in its implications to the actual extant text, as the recited text is in the temporal world. While this issue was important in early Islam for political as well as theological reasons, its resolution protected Muslims from the concept of *inbibliation*, or God entering the world as book, which lent an unacceptable credence to *incarnation*, or God entering the world as man. Muslims also agree on the qualitative attributes of God, and differ only on the meanings of certain words used in conjunction with the divine name in the Qur'an or the prophetic traditions, words such as "face," "hand," "throne," and a few others. Muslims should avoid such disputations and follow the advice of Ibn ʿAṭāʾ Allāh (d. 709/1309) who said, "God will not ask you about the details of His nature and attributes; rather, He will ask you about what you did while you tarried on the earth. Therefore, you should seek God where God seeks you." Indeed, our early scholars frowned upon such discussions, and Imam Mālik is reported to have said, "[Speculative] discussions about religion are odious to me. In fact, the people of this city [Medina] also find it odious and constrain people from it. I am referring to discussing things such as predestination and

the like. I do not like discussions unless they involve specific matters that people can act upon."[4]

The Creed of Imam al-Ṭaḥāwī is a simple yet profound expression of the essential points of Muslim belief. Everything else is incidental.

HAMZA YUSUF

Introduction

Say: God is One. God is Independent.
He neither sired, nor was He sired.
And no thing compares to Him.

QUR'AN 112:1-4

Islam's creative gift to mankind is monotheism,
and we surely dare not throw this gift away.

ARNOLD TOYNBEE

THEOLOGY IS A reaction, a creative response to tension in the mind of a believer who is confronted with propositions that challenge not his experiential faith but his intellectual understanding of it. Experience of faith and expression of faith are distinct yet bound in a way that is often lost in discursive theology. Language cannot express the reality of faith, but it can explain what one believes and why. This is, of course, the central purpose of theology. However, it is also a mental activity by nature and often involves *paradoxes*, in which seemingly insoluble problems, such as free will and predestination, are dialectically entertained in the mind of the theologian, who then attempts to reconcile them, using sacred scripture and intellect—a combination made volatile and dangerous in the absence of a devout piety that would otherwise illuminate both the effort and the outcome. For this reason, true theology is, to a certain degree, the squaring of a circle within an enlightened mind. Indeed, the true theologian, like Abū Ḥāmid al-Ghazzālī (d. 505/1111), is one who experiences the content of his theology. The experience, moreover, cannot be reduced to the intellectual because it is essentially rooted in a spiritual witnessing of reality: *Say, "This is my way; I invite to God*

with inner vision; I and whoever follows me. And, glory be to God, I am not a polytheist" (Qur'an 12:108).

All of religion begins with experience, and when the Prophet Muḥammad ﷺ presented to the world a simple, terse, and intoxicating formula of monotheism, he acted not as a theologian but as a prophet in the presence of the Divine and in complete communion with the Divine. Others around him responded. They had no interest in abstruse debates about free will and fate, quiddities and qualities, atoms and accidents; they were in the presence of the Sublime, and He was their ultimate concern. For them, this was the *experience* of faith, as real and palpable as the waking state of ordinary people.

These ciphers of the desert, once passive objects of surrounding civilizations, became transformative subjects of history, and their impact is still felt today. Thrusting themselves upon the world, they crossed the warm waters of the Indian Ocean, entered the gates of China, landed on the coasts of Africa, and overcame the obstacle of the Pyrenees. They were galvanized by a simple articulation, a radical assertion that would inspire and transform untold numbers of people, profoundly altering the depths of their consciousness: *lā ilāha illā l-lāh*. These four words, which mean, "There is no divinity worthy of worship save the Divine," have spawned countless works of theology from some of humanity's most brilliant minds.

The words themselves, however, have no dogmatic theology. They do not merely convey information but describe a person's state of being, of witnessing that there is nothing worthy of worship except the one true God of humanity. The Arabic word for such a person, *muwaḥḥid*, loosely translates as "unitarian," except that in Arabic it is an active participle, an agent of unifying: "one who makes one, a unifier." This "making of one" is an action that arises from a nonconceptualization: "The inability to perceive God is perception" (*al-ʿajzu ʿan idrākihi idrākuh*), as expressed by the caliph, Abū Bakr al-Ṣiddīq ﷺ (d. 13/634). *Lā ilāha illā l-lāh* comprises a simple negation, "no god," and a powerful affirmation, "only God."

The first generation of Muslims, who took directly from the Prophet ﷺ, did not engage in debates about Islam's essential creedal formula. It was uttered in their language, and its inherent theology was grasped more intuitively than discursively. They understood the radical monotheism of the formula as both a renewal of the ancient Abrahamic monotheism and a corrective for the accruals of time that had been added to the two previous Abrahamic dispensations.

Another quintessential creedal phrase that Muslims utter throughout their daily prayers is *Allāhu akbar*, which means "God is greater"; it is the ontological argument implying that God is greater than anything the minds of men can conceive. God is beyond conceptualization; anything that can be conceived, anything that can be described, is not God: *Glory be to God above and beyond their descriptions* (Qur'an 6:100). *They do not assess the capacity of God truly* (Qur'an 6:91).

While we find in the Qur'an arguments for the *unity* of God, we find no attempt to prove the *existence* of God. The Qur'an reminds us that oneness of the Divine is reflected everywhere by the manifest presence of equilibrium and the absence of chaos in the cosmos. *If you ask them who created the heavens and the earth, they invariably reply, "God"* (29:61). The Qur'anic arguments, instead, dispel the misconceptions of God, whether embodied in polytheism, trinitarianism, animism, nihilism, or anthropomorphism. All are refuted in the Qur'an, leaving only a powerfully transcendent and unitarian vision of God's essence. Regarding any questioning of the sustaining power and presence of God in the world, the Qur'an asks, *And is there doubt about God?* (14:10). Concerning God's immanence, Ibn ʿAṭāʾ Allāh states, "When did He disappear that He needed to be indicated?"[5] Historically, Muslim theologians were averse to using the Christian theological terms of transcendence and immanence, and argued that God could not be conceptually contained within those limiting concepts. Indeed, the Ashʿarī scholars argued that God was neither transcendent nor immanent (*ghayru muttaṣilin bi khalqihi wa lā munfaṣilun ʿanh*), which is not dissimilar to the

theological position of Eastern Orthodox Christianity concerning the true nature of God. Islam's discursive theology developed in the midst of already existing theological traditions and sacred cosmologies, often in response to them and sometimes borrowing from them.

Two critical events unfolded in early Muslim history that caused the development of competing theologies within the Muslim community. The first was the conversion of Jewish, Byzantine, and Persian peoples to Islam, many of whom subsequently began to study seriously their newly adopted faith. Naturally, they viewed Islam through the prism of their previous traditions. The second critical event was the contact that devout Muslims had with seasoned Christian and Jewish theologians. Out of this emerged more speculative theologies that used the tools of the rational Hellenistic tradition to refute doctrinal obfuscations emerging throughout the Muslim world, as a cosmopolitan religion was being born of an insular desert mother.

These speculative responses about God and His nature did not go unchallenged. Many of the early Muslims countered these emergent theologies by asking, "What right does man have to speculate about God?" Indeed, in several places, the Qur'an itself warns of the dire consequences of *saying about God what you do not know* (7:28, 10:68).

For this reason, the first Muslim communities denounced the Iraqi innovation of rational theology (*kalām*). While the word *kalām* literally means "talk," its usage here as a technical term is closer to "dialectic." The *mutakallimūn* were dialecticians who set out to examine and discuss the nature of God and His attributes, and to refute innovations that challenged the Islamic creedal dispensation. The Qur'an is called the "Speech of God" (*kalām Allāh*), and it is to the Qur'an and Sunnah that Muslims are obliged to refer for knowledge about God.

However, the Qur'an is not a book of theology, and the Prophet ﷺ was not a theologian. The Qur'an does not dogmatically explain what people should or should not think about God. Instead, it reveals itself as the Word of God. It is God speaking. And if one is

listening to God, one has no need for someone who will tell him about God. God reveals Himself to the attentive listener: *And if the Qur'an is recited to you, then listen to it attentively and be silent, that you may be shown mercy* (7:204).

Many of the initial questions that arose were political, but they had theological implications that demanded theological responses. For instance, how is sovereignty legitimized in Islam, and what are its limits? To what degree do believers owe allegiance to the state, and when is that allegiance superseded by one's religious obligations? By the time of ʿUthmān b. ʿAffān's death ﷺ in 35/656, serious theological problems were fomenting in the hearts and minds of many new Muslims.

At that time, a group of Muslims emerged who formulated their own theology without recourse to the knowledge of the Prophet's companions ﷺ. They later became known as the Khawārij (Seceders), because they seceded initially from the caliphate of ʿAlī ﷺ (d. 40/661) and then later from Muʿāwiyah ﷺ (d. 60/680) and the Umayyads' leadership. They had a simple premise: "Rule belongs to God alone" (*al-ḥākimiyyatu li l-lāh*). They believed that a person who committed a mortal sin (*kabīrah*) "forfeited the privileges that came along with membership in the community, thereby rendering it not a sin but a duty for Muslims to kill him."[6] The forerunners of this movement were responsible for murdering ʿUthmān b. ʿAffān ﷺ.[7]

With the murder of ʿUthmān ﷺ, the third caliph, the Muslims split into different camps. The two primary factions were that of Muʿāwiyah ﷺ, the governor of Syria and Palestine, and that of ʿAlī ﷺ, who was residing in Medina but who soon relocated to Iraq. Muʿāwiyah ﷺ wanted to bring to justice the murderers of ʿUthmān ﷺ, while ʿAlī ﷺ felt that exacting retribution at that point would lead to greater disunity within the Muslim community. Over this issue, the two factions went to war. Who was right, who was wrong, and what were the theological implications of Muslims fighting each other—these became hotly disputed issues among scholars of the day, and the repercussions of those debates still reverberate among Muslims today.

The first secession of the Khawārij occurred during ʿAlī's preparation to march against Muʿāwiyah's army. During ʿAlī's rule, there were at least five similar uprisings.[8] Nomadic tribesmen unaccustomed to central authority, the Khawārij were rigidly puritanical and had little tolerance for the "refinements" of city life. They survived by raiding towns and hamlets in Iraq and, because of their exclusivist beliefs, killed other Muslims with self-righteous impunity. Periodically, the Umayyads would dispatch armies to suppress their frequent rebellions and disperse them, but the powerful bonds of religion—their brand of religion—held them together in a way not dissimilar to tribal bonds.

While they were renowned for their orators, demagogues, and poets,[9] the Khawārij lacked trained theologians, scholars, exegetes, and jurists. During the uprising of Ibn al-Zubayr ﷺ (d. 36/656), who attempted to restore just rule in the tradition of the righteous caliphs, the leader of one of two major groups of the Khawārij, Nāfiʿ b. al-Azraq (d. 65/685), formulated a simple creed. It was based on the Qur'anic verse (12:67), *No decision but God's* (*lā ḥukma illā li l-lāh*), which was interpreted thus: if one did not abide by the decision of God, then one was not a Muslim, since "Muslim" literally means "one in submission [to the decision of God]." Moreover, al-Azraq's sect decreed that those who agreed with their interpretation join their camp, and others be killed. Historian William Montgomery Watt writes, "This puritanical theology became a justification for sheer terrorism, and the Azraqis became noted and feared for their widespread massacres."[10] The Khawārij failed to understand that divine revelation is invariably filtered through the human mind and is thus susceptible to distortion and refraction, and that this fact prevents the arrogation of God's understanding or ruling to any human being other than a prophet. Ibn Qayyim al-Jawziyyah (d. 751/1350) discusses this in his opus, *Iʿlām al-muwaqqiʿīn*, in a chapter entitled, "On the inappropriateness of calling a fatwa the 'ruling of God.'"[11]

The second major group of the Khawārij was from Najd in eastern-central Arabia, in a region called Yamamah. They were known as al-Najadāt or al-Najdiyyah. Unlike the Azraqīs, they con-

trolled a large area of land and, because of this, judged less stringently those who did not agree with them, simply considering such people hypocrites. They also permitted concealment (*taqiyyah*), which allowed them to hide their views from other Muslims.[12]

In the city of Basra, a small group of Khawārij, who did not accept the radical views of either the Azraqīs or the Najdīs, founded *kalām* as a new science. In the midst of all the theological debates and discussions, the prophetic tradition of Islam as understood by the Prophet ﷺ and his followers continued to be taught. Al-Ḥasan al-Baṣrī (d. 110/728), a companion of ʿAlī ؓ, held a position concerning free will and predetermination that is only understood within the conceptual space of antinomies, i.e., propositions which, in formal logic, are mutually exclusive without being irrational. He stated that while man is free, his fate is also determined. This attempt at reconciliation resulted in the adoption of the doctrine of acquisition (*kasb*) that Imam al-Ṭaḥāwī (d. 321/933), Abū al-Ḥasan al-Ashʿarī (d. 324/936), and Abū Manṣūr al-Māturīdī (d. 333/944) later codified in their creeds. The problem of free will and determinism led to the development of a highly sophisticated cosmology that included a novel atomic theory that explained the nature of time, change, spirit, causality, and matter.[13]

From the circle of al-Ḥasan al-Baṣrī, which came to epitomize "traditional" Islam, another group known as the Muʿtazilah (Rationalists) emerged. As sources relate, al-Ḥasan al-Baṣrī was teaching a group of students when asked whether a grave sinner should be considered Muslim. He hesitated, and one among the circle, Wāṣil b. ʿAṭāʾ (d. 131/748), interrupted with the assertion that such a sinner was neither a Muslim nor an infidel but was in an "intermediate position" (*manzilatun bayna l-manzilatayn*). Wāṣil then left and established his own circle at another pillar in the mosque. At this, al-Ḥasan al-Baṣrī remarked, "He has withdrawn (iʿ*tazala*) from us"; thus, the name "Muʿtazilah" (lit. withdrawers) came into being.

The Muʿtazilah synthesized a complex theology that, while grounded in the Qur'an, was heavily influenced by Hellenistic rationalism. At its simplest level, their creed involved five "funda-

mentals." The first was "unity," by which the Muʿtazilah meant more than simply the *tawḥīd* that Sunni Muslims understood: One God as opposed to many. The Muʿtazilah insisted that God's attributes had no existence distinguishable from His essence, but rather they *emanated* from the essence of God: God willed from His essence, and He knew from His essence. Their negation of God's attributes arose from their concern regarding the Sunni position.[14] The Sunnis, in turn, responded to the Muʿtazilah, arguing that the attributes were in addition to the essence in such a way as to be neither the essence nor other than the essence; this was a supra-rational attempt at avoiding the polytheism of which the Muʿtazilah accused them. For the Muʿtazilah, this affirmation of "hypostatic" attributes approximated the Orthodox Christian argument of a triune God that was closer to polytheism than monotheism. It is arguable that the debate is not simply semantic, but, in the eyes of the more conservative Sunni scholars, it accomplished little more than an immense exchange of talk (*kalām*) about God that the pristine understanding of the early community would never have accommodated.

The second fundamental of the Muʿtazilah was justice (*ʿadl*). This is related to their understanding of free will. They fixed upon heaven the mandates of earth, arguing that earthly justice must, by necessity, be true of heaven. They felt it would be unjust of God to determine the lives of men and then punish them for their predetermined actions. They believed that a person's final destiny was a result of his own actions; he was justly punished if immoral or justly rewarded if upright.[15] And because justice necessitated that God does what is best for man, they believed that sending messengers was God's obligation to man.

The third fundamental was the "promise" and the "threat" (*al-waʿd wa al-waʿīd*). This asserted the absolute obligation of God to reward the upright and punish the immoral.

The fourth fundamental asserted the "intermediate position" of grave sinners. This position demanded that one neither affirm nor negate the belief of sinners, nor make assertions about matters best

relegated to God. For instance, the question of ʿAlī's actions being right or wrong was not for men to decide; that judgment was to be left to God.

The fifth and final fundamental was "commanding righteousness and forbidding evil." This is a strong Qur'anic injunction and a foundational principle of Islam: *And let there be a people among you who invite to good and enjoin what is fair, and forbid what is repugnant; it is they who thrive* (3:104). Creating dynamic tension, the Muʿtazilī movement acted as an intellectual catalyst for a theology that defended the dominant positions of Islam.

The Muʿtazilah gained ascendancy during the reign of the Abbasid caliph, al-Ma'mūn (d. 218/833), who was an ardent patron of anything intellectual, and who founded Dār al-Ḥikmah, an academy in Baghdad equipped with an observatory and collections of Greek philosophical, mathematical, and medical writings. In 212/827, al-Ma'mūn endorsed the Muʿtazilī doctrine of the createdness of the Qur'an as official dogma and initiated an unfortunate state-sponsored inquisition. Fearing persecution, many scholars either prevaricated or remained silent, but Aḥmad b. Ḥanbal (d. 241/855), the great jurist and hadith scholar, publicly declared that the Qur'an is the uncreated Word of God. He was arrested and tortured, but his brave efforts inspired others to speak out. With the death of al-Ma'mūn, the tribulation soon ended, and the Sunni position of the uncreatedness of the Qur'an was eventually adopted by the state.[16]

While several competing theologies were emerging, the rationalistic foundation of the Muʿtazilah theology posed the greatest challenge to traditional scholars. The early response of these scholars was less a refutation and more an elucidation of what Muslims should believe. It is best represented in the writings of Abū Ḥanīfah (d. 150/767), who, in his explication, nonetheless, deals more with the views of the Khawārij, Shia, and Qadariyyah than with those of the Muʿtazilah. This eponymous imam of the largest legal school in Islam left behind more works on theology than any of his contemporaries, works that provided a basis for *The Creed of Imam al-Ṭaḥāwī*. The creedal views of Abū Ḥanīfah and his follower,

Imam al-Ṭaḥāwī, avoid the speculations of the Muʿtazilah, adhering as closely as possible to the texts and explicating only when they feel it absolutely necessary.

From Abū Ḥanīfah's creed, both Imam al-Ṭaḥāwī and his towering contemporary, Abū Manṣūr al-Māturīdī, developed their own formulations. The difference in the latter's approach is that he created a much stronger synthesis between tradition (*naql*) and reason (*ʿaql*). Avoiding the subjugation of tradition to reason, characteristic of the Muʿtazilah, and the complete subjugation of reason to tradition, characteristic of the literalists, he struck a balance between the two, recognizing the necessity of reason to properly understand the revealed texts and to also respond appropriately to the relentless intellectual challenges that confront Muslims. His school, alongside the Ashʿarī school, came to dominate most of what became known as the Sunni world of Islam. He and his contemporary, Abū al-Ḥasan al-Ashʿarī, worked independently of one another yet arrived at similar conclusions; almost the entire Muslim world eventually came to accept the theological doctrines of these two schools as orthodox.

Abū al-Ḥasan al-Ashʿarī was especially suitable for refuting some of the obfuscations of the Muʿtazilah because he had studied with them. After mastering the necessary sciences of his day, including the Hellenistic syllabus of the Muʿtazilah, he proved himself a redoubtable student of Imam al-Jubbā'ī (d. 303/915), the leading Muʿtazilī master in Basra. Imam al-Ashʿarī eventually broke with his teacher and formulated his distinctive creed that, alongside the creeds of Imam al-Ṭaḥāwī and Imam al-Māturīdī, spread throughout the lands of Islam. A neologism soon emerged to describe the Muslims who followed these creeds: the People of the Prophetic Way and the Majority of Scholars (*ahl al-sunnah wa al-jamāʿah*).

It is, however, the distinction of Imam al-Ṭaḥāwī's creed to have gained the widest acceptance, as it is embraced even by the less speculative Ḥanbalī school that generally censured the more capacious schools of Imam al-Ashʿarī and Imam al-Māturīdī. Imam al-Ṭaḥāwī's goal was to present a basic creedal primer for Muslims

to learn quickly and without disputation. His creed can be viewed as a distillation of Qur'anic doctrine, a gleaning of the principal points of faith that every Muslim should know. He does not refute anyone with arguments; rather, he relies on the authority of such illustrious men as Abū Ḥanīfah, whose creed is the basis of his own treatise. The text was accepted by the Muslims, and especially used by those who adhered to the Ḥanafī school.

It was the simplicity of the text that made apparent the need for more discursive creeds when Muslims were confronted with continual assaults from the philosophers and heterodox sects, including the anthropomorphists, rationalists, and determinists. The Māturīdī and Ashʿarī scholars fulfilled this need; their often polemical works, with elaborate discussions of the competing theologies, became the dominant texts of the great teaching institutions of Islam. These creeds, along with their extensive commentaries, were studied in most of the universities of the Muslim world. That they are still taught today is a testimony to their brilliance and soundness, notwithstanding the malaise that began to afflict the intellectual disciplines of Islam after the tenth century CE and perpetuates the current intellectual stagnation of Muslim theology. Due to this deplorable condition, modern theological works are almost entirely devoid of contemporary issues—such as evolution, dialectical materialism, postmodernism, and quantum physics—that pose serious challenges to all religions.

On the other hand, Islam has never been plagued by an emphasis on theology. The simple creed of *tawḥīd*, the adherence of the first community to it, and the warnings of the early scholars about diving into uncharted waters was enough to stress ethics and purification through the understanding and practice of divine law. Imam al-Ghazzālī, known as the Proof of Islam (*ḥujjat al-Islām*), uses sacred law (in its outer and inner dimensions), not theology, as a vehicle for awareness of the Divine in his masterpiece, *The Revivification of the Sciences of the Religion* (*Iḥyā' ʿulūm al-dīn*).

Theology, nonetheless, is necessary. Indeed, in an age of bewildering spiritual and intellectual impoverishment, creed has never

been more important. Every Muslim is obliged to learn it and is promised protection from deviant beliefs by following the sound texts of the scholastic community of Islam. Of them all, Imam al-Ṭaḥāwī's text is the simplest, the most effective, and the least controversial. Nevertheless, it should be studied with a qualified teacher who has acquired his or her understanding from qualified teachers who are linked in an unbroken chain of transmission to the author of the creed itself. *And to your Lord is the end* (Qur'an 24:42).

Author's Biography

IMAM ABŪ JAʿFAR Aḥmad b. Muḥammad b. Salāmah al-Ṭaḥāwī came from a family where intellect and aristocracy, as well as piety and passion, were the hallmarks; hence, he was destined to live more than an ordinary life. Born in the village of Taha in Upper Egypt in 239/853, Imam al-Ṭaḥāwī was wet-nursed by the wife of the great hadith scholar, Abū Mūsā al-Miṣrī (d. 264/878), who is among the scholars Abū Dāwūd (d. 275/888) and al-Nasā'ī (d. 303/916) learned from.[17] His grandfather Salāmah b. ʿAbd al-Mālik al-Azdī and his paternal uncle Ibrāhīm, as principled as they were passionate, led the local insurrection against the Abbasid caliph, al-Ma'mūn, because he wanted to impose his chosen successor, ʿAlī b. Mūsā (d. 203/818), on the Muslim world. An Abbasid pretender, Ibrāhīm b. al-Mahdī (d. 224/839), refused the appointed succession, claimed the throne for himself, and sent a representative to encourage both the political and military leaders of Egypt to relinquish their oath of allegiance to al-Ma'mūn and his successor and to join forces with him. Imam al-Ṭaḥāwī's grandfather and paternal uncle joined the pretender's resistance and organized an insurrection in Upper Egypt that eventually failed. Both men were imprisoned, sentenced to death, and later executed.

Imam al-Ṭaḥāwī's mother and first teacher was a scholar. Her brother, Imam al-Muzanī (d. 264/878), a direct student of Imam al-Shāfiʿī (d. 204/820), is known as the most influential proponent of the Shāfiʿī school in Egypt; hence she is referred to in biographical literature as "the sister of al-Muzanī" (*ukht al-Muzanī*) and sometimes as "the mother of al-Ṭaḥāwī" (*umm al-Ṭaḥāwī*). Like her brother, she also studied in the circle of Imam al-Shāfiʿī and eventually became a

notable and erudite jurist of some distinction in the Shāfiʿī school. Imam al-Suyūṭī (d. 911/1505) wrote about her:

> She used to attend the circle of Imam al-Shāfiʿī and is quoted by Imam al-Rāfiʿī in the section on zakat. She is also mentioned by Imam al-Subkī and by al-Asnawī in his biographical collection of Shāfiʿī scholars.[18]

Raised by and having kept company with such remarkable scholars and people of piety, it is no surprise that Imam al-Ṭaḥāwī inclined toward the study of sacred knowledge from an early age. As a child, he memorized the entire Qur'an and attended the lecture circles of his father. After benefiting from various study circles in the area, Imam al-Ṭaḥāwī earned the distinction of participating in his maternal uncle's celebrated gatherings of Shāfiʿī jurisprudence, but he was never a blind follower. Despite all of the significant Shāfiʿī scholars in his family, including Imam al-Shāfiʿī's own students (Imam al-Muzanī and his sister), Imam al-Ṭaḥāwī did not find intellectual satisfaction within the confines of Imam al-Shāfiʿī's school and eventually abandoned it, choosing instead the broader methodological school of the Persian jurist, Imam Abū Ḥanīfah al-Nuʿmān b. Thābit (d. 150/767). Imam al-Ṭaḥāwī not only excelled in the Ḥanafī school, but became its preeminent scholar and proponent.

The cause of his conversion to Ḥanafī thought has preoccupied many an inquiring mind. One likely apocryphal story relates that Imam al-Ṭaḥāwī was studying a particularly abstruse legal matter at the house of his uncle, Imam al-Muzanī, and he was having difficulty understanding his uncle's explanation. So Imam al-Muzanī, who was known for his patience and gentle disposition, spent a good deal of time simplifying it for his young nephew. Despite his uncle's attempts, Imam al-Ṭaḥāwī still found the problem insoluble. At this point, Imam al-Muzanī reportedly said, "I swear to God, you will never amount to anything!" Hurt by this remark, Imam al-Ṭaḥāwī left his uncle's circle and began to study with the Ḥanafī scholars.

According to another narrative, also likely untrue, Imam al-Ṭaḥāwī listened to Ḥanafī scholars debating various juristic is-

sues and became enamored with their strong reasoning abilities and convincing arguments. It was upon discovery of his nephew's inclination toward the Ḥanafīs that Imam al-Muzanī expressed his frustration by telling the impressionable young man, "I swear to God, you will never amount to anything!"

Given Imam al-Ṭaḥāwī's family position within the Shāfiʿī school and their loss of such a brilliant son to a rival school, it is perhaps understandable that some would foster comforting explanations that hinted of family rifts rather than personal conviction. A more probable reason for Imam al-Ṭaḥāwī's defection to the Ḥanafī school comes to light in the narration of Ibn Khallikān (d. 681/1282), in which Abū Yaʿlā al-Khalīlī (d. 446/1054) relates that he heard Muḥammad b. Aḥmad al-Sharūṭī say, "I once asked al-Ṭaḥāwī, 'What made you dissent from your uncle and adopt the Ḥanafī school?' He replied, 'I noticed my uncle was always dipping into the books of the Ḥanafīs, and that led me to switch schools.'"

According to a similar narrative, Imam al-Ṭaḥāwī reportedly stated the following:

> I began my studies with my uncle al-Muzanī and followed the Shāfiʿī school. After several years, Aḥmad b. Abī ʿImrān came to Egypt as a judge, and I began to accompany him and learn from him. He had acquired his legal knowledge from the Kufans [Ḥanafīs]. I soon left my original opinions for his. Later, I saw my uncle in my sleep, and he said to me, "O Abū Jaʿfar! Abū Jaʿfar[19] has snatched you away!"

These stories are corroborated by Imam al-Ṭaḥāwī's biographer, the great twentieth-century hadith scholar and Ḥanafī master of Islamic sciences, Shaykh al-Kawtharī (d. 1371/1951):

> As Imam al-Ṭaḥāwī increased in legal knowledge [under the tutelage of Imam al-Muzanī], he found himself pulled between the ebb and flow of constitutional law and statute law, between aggressive approaches and cautious ones, between legal precedence and new problems, and he was not always satisfied with his uncle's answers. So he began to investigate his uncle's personal approach to complex legal disputes and noticed that his uncle would examine the Ḥanafī approach to legal issues. His uncle ended up abandoning the opinion of his own teacher and agreeing with Abū Ḥanīfah, and in several

> instances he codified Ḥanafī views in his own Shāfiʿī legal text. As a result of seeing this, Imam al-Ṭaḥāwī took up a serious study of the legal methodology of the Iraqi [Ḥanafī] school. His attraction to the school led to his apprenticeship with the Ḥanafī judge, Aḥmad b. Abī ʿImrān, who had come from Iraq to reside and teach in Egypt.

So it is safe to assume that Imam al-Ṭaḥāwī abandoned the school of his family in favor of the Ḥanafī school from personal conviction and utter sincerity. Such defections were not unusual at the time, and most of the defections were to the Ḥanafī school; the juristic and creedal schools were still in their embryonic stages, and many scholars were independent jurists who did not rely on the authority and legal opinions of others but derived rulings directly from the Qur'an and the hadith narrations. Often, the act of changing schools was motivated by employment and endowment situations that stipulated a certain school. Sīdī ʿAbd Allāh b. al-Ḥājj Ibrāhīm (d. 1233/1818) states the following in his didactic poem on juristic methodology:

> As for a move from one juristic school to another,
> It has been done by many fine and majestic scholars;
> Such as "The Proof of Islam," I mean al-Ghazzālī,
> As well as al-Ṭaḥāwī and Ibn Daqīq, the mufti.[20]

Sīdī Muḥammad Yaḥyā al-Walātī (d. 1330/1912) comments on the above lines:

> [The author] here deems permissible the changing from one's original school to another, such as from Mālik's legal school to al-Shāfiʿī's or vice versa. In fact, many great and eminent scholars of the past have done so, such as Imam al-Ghazzālī, who changed from a Shāfiʿī to a Mālikī at the end of his life, or Abū Jaʿfar al-Ṭaḥāwī, who changed from a Shāfiʿī to a Ḥanafī, or Ibn Daqīq al-ʿĪd, who left the Mālikī school for the Shāfiʿī, even though he continued to issue fatwas from both.[21]

Changing schools is acceptable for two reasons: one finds one school easier to learn or practice than another, or one genuinely believes one school is stronger than the other. Al-Walātī mentions, however, that to switch schools for worldly reasons, such as procur-

ing a job or benefiting from an endowment specific to one school, is prohibited.[22] That he would even mention changing schools for worldly gain suggests that it may have been a widespread practice. In Imam al-Ṭaḥāwī's case, however, his noble intentions and the circumstances leading to his adoption of the Ḥanafī school are beyond reproach.

Political and Social Conditions

Imam al-Ṭaḥāwī was born in the Abbasid period during a particularly dire time for Sunni Islam. Many rationalists and those influenced by Hellenistic thought were espousing their ideas, and the Muʿtazilī doctrine diffused throughout the Muslim world. Countless theological issues were raised, obliging scholars to debate nonessential differences entirely absent in the early period of Islam. Against that backdrop came political intrigue and assassinations. During the imam's formative years, four of the Abbasid caliphs were murdered by a praetorian guard that arose from within the palace ranks of the newly converted Turkish warrior class.

For most of Imam al-Ṭaḥāwī's life, Egypt was politically dominated by the Tulunid dynasty, which began when, in 254/868, the Abbasid caliph (or a Turkish proxy of his) sent a young and highly competent Turkish governor, Aḥmad b. Ṭulūn (d. 270/884), to subdue Egypt and restore order. Within a short period, he gained control of Egypt and secured for himself a semi-autonomous state that gave nominal allegiance to the Abbasids. His dominion eventually extended into Palestine and Syria.

The Tulunid period was a cultural, economic, artistic, spiritual, and intellectual renaissance, with an extremely high standard of living for both the elite and the populace; literary and juristic scholarship flourished. Egypt soon became a major cultural center of the Muslim world, and continues to be so to this day. Tulunid rule ended in 323/935, when an Abbasid army invaded Egypt, ushering in the short-lived Ikhshidid period. Like the Tulunids before them, the autonomous Ikhshidid rulers wisely gave nominal allegiance to Abbasid Baghdad. This rule ended in 358/969, shortly after Imam

al-Ṭaḥāwī's death, when the Fatimid general al-Jawhar (d. 381/991) conquered Egypt for the North African Shia dynasty that would soon thereafter build Cairo, establish al-Azhar University, and, in the process, create a serious crisis in the Sunni ethos.

Religious Scholarship in Egypt

Egypt was a Coptic Christian land before Islam arrived at its borders. Its ruler, al-Muqawqas, honored the Prophet's emissaries and even sent him precious gifts. The Prophet himself ﷺ commanded his followers to be especially gracious with the people of Egypt due to the blood ties the Arabs had with the ancient Egyptians through the mother of the Arabs, Hagar ﷺ. In the nineteenth year after the Prophet's Hijrah (during ʿUmar b. al-Khaṭṭāb's caliphate), an army led by the military genius ʿAmr b. al-ʿĀṣ ﷺ (d. 42/663) conquered Egypt and removed an unjust Christian governance that was oppressing the people. Among his army were a number of great companions of the Prophet ﷺ, including Abū Dharr al-Ghifārī (d. 32/653), Zubayr b. al-ʿAwwām (d. 36/656), and Saʿd b. Abī Waqqāṣ (d. 55/675) ﷺ. Some Egyptians converted to Islam during this time, but most remained Coptic Christians and were protected in accordance with Islamic law. The Egyptians were, overall, very pleased with the equity of their new rulers. Conversions continued, and the Umayyad caliph ʿUmar b. ʿAbd al-ʿAzīz (d. 101/720) sent Nāfiʿ (d. 117/735), the freed bondsman of Ibn ʿUmar ﷺ (d. 73/693), to teach the prophetic way to the increasing number of Egyptian converts to Islam. Nāfiʿ was one of the greatest of the jurists of Medina and a teacher of Imam Mālik.

Soon, increased numbers of Egyptians were setting out for pilgrimage to Mecca and a visit to Medina to pray in the Prophet's mosque and greet his tomb, where they met Mālik, the imam of the Prophet's city and the most learned of the *tābiʿīn* (the generation that immediately followed that of the Prophet's companions ﷺ). They would sit in his circle and then return to Egypt with newly acquired knowledge and spread his teachings. Among them were those who would become known as the greatest Mālikī scholars, including Ibn

al-Qāsim (d. 191/806), who is the dominant legal standard of the Mālikī school; Ibn Wahb (d. 197/812), the great hadith scholar and jurist; as well as ʿUthmān b. al-Ḥakam al-Judhamī and Ashhab b. ʿAbd al-ʿAzīz. Their erudition, piety, and profound legal knowledge spurred the spread of Mālik's school throughout much of Egypt. During this time, Layth b. Saʿd al-Miṣrī (d. 175/791), an independent Muslim scholar, was also teaching in Egypt, and was the eponym of his own now derelict school. Imam al-Shāfiʿī considered him more learned than Mālik but lamented that he did not have the prominent students that Mālik did to ensure the codification of his school and the success of his teachings.

Egypt was largely under the influence of Imam Mālik's school until his former student and an independent scholar in his own right, Imam al-Shāfiʿī, moved there in 199/814. His eloquence, intelligence, and vast scope, which included the judgments of his first teacher Imam Mālik, soon began to compete with the Mālikī influence among the Egyptian populace. Many independent scholars visited Imam al-Shāfiʿī, and some took up residence in Egypt, including Imam al-Ṭabarī (d. 310/923), Imam al-Marūzī, and Imam al-Mundhirī (d. 656/1258). Students of Imam Abū Ḥanīfah also ventured into Egypt, and debates among the various schools were commonplace. During Imam al-Ṭaḥāwī's lifetime, the six canonical hadith books were collected, and Imam Mālik's primary transmitter of *al-Muwaṭṭaʾ*, the Spanish scholar, Yaḥyā b. Yaḥyā al-Laythī (d. 234/848), also lived in Egypt and taught *al-Muwaṭṭaʾ* to many Egyptian students.

Iraq was the center of the Abbasid government, and many of the greatest Ḥanafī scholars (including the school's founder) lived there as well. Some served as judges, muftis, or advisors to the caliphate, but most shunned government service, following the example of Imam Abū Ḥanīfah himself. In Egypt, during Imam al-Ṭaḥāwī's lifetime, the Ḥanafī master Abū Bakrah Bakkār b. Qutaybah b. Asʿad al-Thaqafī (d. 276/889) was appointed judge. He was a brilliant jurist who knew, in addition to his own school, the rulings of other schools, and debated openly, often leaving his challengers

nonplussed; he had an immense influence on Imam al-Ṭaḥāwī. The environment in Egypt during Islam's formative years was profoundly stimulating for anyone seeking sacred knowledge, and Imam al-Ṭaḥāwī was born in the midst of it.

Imam al-Ṭaḥāwī's Intellectual Legacy

Imam al-Ṭaḥāwī was a master of the primary sources of Islam—the Qur'an, the Sunnah, and the opinions of the Prophet's companions and early independent scholars—as well as of the ancillary sciences necessary for independent reasoning. Although he was considered a first-rate jurist, a brilliant grammarian and philologist, as well as an erudite man of letters, he was not beyond reproach. Imam al-Ṭaḥāwī bore the brunt of a few critics in the science of hadith. Such criticism, however, was common among the scholars of hadith, particularly those who made it their sole area of expertise and demanded of polymaths, such as Imam al-Ṭaḥāwī, the highest degrees of mastery before approving their work. Even the most authoritative masters of hadith were not spared criticism.

Imam al-Ṭaḥāwī was well-versed in the biographies of hadith narrators and was competent in drawing distinctions based on their reliability. He was particularly admired for his mastery and exposition of "the science of hidden defects" (*ʿilm al-ʿilal*), which is among the more subtle and abstruse branches of hadith science. He even corrected the mistakes in the hadith related by his uncle, Imam al-Muzanī. Indeed, his prolific output in hadith science ranks him among the notable experts in the field to this day.

In Ḥanafī and Shāfiʿī jurisprudence, Imam al-Ṭaḥāwī is among a rarified cadre of scholars known for their allegiance to their work, independent of their school. The eminent jurist and erudite polymath, Shāh Walī Allāh of Delhi (d. 1176/1762) states, "*The Mukhtaṣar of Imam al-Ṭaḥāwī* [in jurisprudence] proves that he was an independent scholar and did not merely regurgitate the opinions of the Ḥanafī school. Upon finding proofs that weakened the Ḥanafī position, he would follow the stronger position independent of his own school."[23]

Shāh Walī Allāh continues, "In summation, [Imam al-Ṭaḥāwī] should be counted among the same class of scholars as Abū Yūsuf [d. 182/798] and Muḥammad [d. 189/805]."[24] Al-Kawtharī considered the imam intellectually free of the confines of the methodologies of any specific legal school, a level hardly any jurists in Muslim history ever achieved. He says, "Undoubtedly, Imam al-Ṭaḥāwī obtained the rank of complete methodological independence concerning legal issues (*ijtihād muṭlaq*), notwithstanding the fact that he maintained allegiance to Abū Ḥanīfah."[25] Ibn ʿAbd al-Barr (d. 463/1070), the Prodigy of the West, described Imam al-Ṭaḥāwī as "a Kufan in his legal school but a scholar and master of all of the various schools."[26] Ibn al-Nadīm (d. 380/990), the celebrated author of the *Fihrist*, said, "He was the phoenix of his age in knowledge."[27]

Imam al-Ṭaḥāwī spent his life teaching and writing. Only recently has part of his massive Qur'anic exegesis been discovered. His work on juristic differences alone, according to his biographers, comprised over 130 volumes. Lamentably, no extant copy has been found. However, sections from a version that was abridged by the great Ḥanafī scholar and exegete Abū Bakr al-Jaṣṣāṣ (d. 370/981) are in manuscript form in Istanbul. Imam al-Ṭaḥāwī also wrote a treatise on the nomenclature of hadith literature; a book on legal conditions in contracts; a collection of hadith he learned from his uncle, Imam al-Muzanī, entitled *Sunan al-Shāfiʿī* (a treatise that remains in print to this day); and a famous commentary on all of the hadith that relate to juristic issues (also still in print) entitled *Sharḥ maʿānī al-āthār*. Perhaps his most important book is his legal text, known as the *Mukhtaṣar*, upon which several Ḥanafī jurists wrote extensive commentaries. Imam al-Ṭaḥāwī also penned *Mushkil al-āthār* (also in print today); this work offers possible resolutions for seemingly contradictory hadith.

Imam al-Ṭaḥāwī's lost books are numerous and cover a wide range of topics and include a voluminous history text; a biography of Imam Abū Ḥanīfah; several refutations of scholars and some of the widespread problematic opinions of his time; books on the legal rulings concerning inheritance laws, the spoils of war, and

beverages; a book on stories and unusual topics; and a treatise on heresiology.

But it is perhaps his creed that Imam al-Ṭaḥāwī is best known for, the title of which has become synonymous with his name. Due to his avoidance of involuted theological issues that have little or no practical consideration, coupled with his largely systematic presentation of the most fundamental issues of dogmatic theology,[28] the creed has achieved an unusual level of acceptance in the Muslim milieu. During the thousand years since it was written, many great Muslim scholars have penned commentaries on it. It is still studied throughout the Muslim world and increasingly in the West.

Imam al-Subkī (d. 771/1370), the great Shāfiʿī scholar, noted that the Ḥanafīs, Shāfiʿīs, Mālikīs, and Ḥanbalīs are one in creed:

> All of them follow the opinion of the People of the Prophetic Way and the Majority of Scholars. They worship God in accordance with the creed of Abū al-Ḥasan al-Ashʿarī ﷺ. None of them deviates from it, save the riffraff among the Ḥanafīs and Shāfiʿīs who adopted the rationalist creed and those among the Ḥanbalīs who opted for anthropomorphism. However, God protected the Mālikīs from such things, for we have never seen a Mālikī except that he was Ashʿarī in creed. In summation, the creed of al-Ashʿarī is what is contained in *The Creed of Imam Abū Jaʿfar al-Ṭaḥāwī*, which the scholars of the various legal schools have endorsed and are content with as a creed.... So say to those fanatics among the sects, "Take heed, leave your fanaticism, abandon your heresies, and defend the religion of Islam."[29]

In all fairness, when Imam al-Subkī refers to "the creed of al-Ashʿarī," he means the earlier of two schools within the Ashʿarī tradition: the first is the school of Imam al-Ashʿarī himself, which is very similar to *The Creed of Imam al-Ṭaḥāwī*; the second Ashʿarī school is the more speculative school of rational theology (*kalām*) that developed after the passing of Imam al-Ashʿarī, and that some scholars, such as Ibn ʿAbd al-Barr, condemned or differed with. However, there is agreement among the scholars that the accepted schools of theology in Sunni tradition are the Ḥanafī (or Salafī)

school, which is the earliest of the Sunni creedal formulations and is most succinctly represented in Imam al-Ṭaḥāwī's text; the Ashʿarī creed, which, after the fourth century Hijrah (tenth century CE), was adopted by many scholars throughout the Muslim world; and, finally, the Māturīdī creed that Ḥanafī scholars adopted and understood to be Imam al-Māturīdī's development of the early Ḥanafī creed, and whose scholars considered themselves within the Ḥanafī tradition of theology. A creedal tradition that inclined toward literalism developed within the Ḥanbalī school and alienated many of the more mainstream scholars of theology. Ḥanbalī theology was strongly opposed to discursive theology, and Iraq became an intellectual battleground that sometimes led students of the various schools to physically assault students of opposing schools.

With the exception of literalist trends among some Sunni scholars, the above-mentioned schools agree on the foundations and differ only in specific details that primarily concern theologians. Traditionally, non-experts never preoccupied themselves with such matters. Sufficing as a sound basis for their faith, *The Creed of Imam al-Ṭaḥāwī* is gleaned from the Qur'an, the small number of infallible hadith,[30] and the consensus of the rightly-guided scholars of the first three centuries of Islam. It is the safest and simplest of the early articulations of Muslim belief.

Imam al-Ṭaḥāwī's Character and Stature

Intellectual achievements are well and good, but greatness for Muslim scholars lies in their personal adherence to the embodiment of the character of Prophet Muḥammad ﷺ. An entire literature known as the *ṭabaqāt* (biographies) emerged to record and preserve the lives of men and women who excelled in different facets of Muslim life, including scholarship, asceticism, poetry and composition, as well as righteous governance and leadership. Scholars were expected to have impeccably ethical character, and self-mastery was at the essence of one's pursuit of knowledge. As the Prophet ﷺ said, "Strength is not measured by martial pursuits but by the degree to which a man restrains himself when angered."

Imam al-Ṭaḥāwī was not only a master of the exoteric sciences of Islam but also of the more esoteric knowledge of human psychology. He was noted for his immense kindness and patience; for his gentle disposition with his students, who came from far and wide, and whom he treated with great respect and dignity; for his lack of material desire; and for his humility and self-effacing nature without the employment of artifice in his behavior. He was also extremely eloquent and was a notable orator, debater, and conversationalist.

Once, Imam al-Ṭaḥāwī was with the notable Mālikī qadi, Abū ʿUthmān b. Ḥammād al-Baghdādī, when a person from Aswan asked Imam al-Ṭaḥāwī a legal question. He answered by giving the qadi's opinion on the matter.

The man retorted, "I did not come to ask the qadi. I came to ask you!"

The imam responded, "My goodness! I answered your question already with the opinion of the qadi," and then reiterated his initial response.

Abū ʿUthmān interjected, "Give him your own opinion; may God grant you success."

To this, the imam said, "May God speed you, sir; does the qadi permit me to do so? If that be the case, I will indeed."

The qadi said, "Indeed, sir, I do."

Only then did Imam al-Ṭaḥāwī answer the questioner with his own opinion.[31]

On another occasion, the emir of Egypt, Abū Manṣūr al-Khazrī (d. 307/919), paid Imam al-Ṭaḥāwī a visit. As a way of currying favor with the masses, it was the custom of many rulers to marry their daughters to notable and beloved scholars. So the emir offered his daughter in marriage to Imam al-Ṭaḥāwī, who graciously declined. The emir then offered him wealth and land. Imam al-Ṭaḥāwī also turned down those offers. The emir then asked the imam to request whatever he wished for or needed.

Imam al-Ṭaḥāwī responded, "Will you truly listen and fulfill my request?"

"Of course!" replied the emir.

Imam al-Ṭaḥāwī then said, "Be vigilant in protecting your religion in order that it not be lost. Work to free your soul before death's night falls and you are then unable to do so. Finally, refrain from oppressing and burdening any of God's servants!"

Upon hearing this advice, the emir left the imam's house, and it is said that after the meeting, he ceased the transgressions that he had been wont to commit.[32]

Ibn al-Zawlaq relates from Imam al-Ṭaḥāwī's son that Qadi Faḍl Abī ʿUbaydah once asked the imam for his opinion on a certain matter. The imam told him what he thought, and the qadi responded, "That is not the opinion of Abū Ḥanīfah!"

Imam al-Ṭaḥāwī asked, "Do you think that I say everything that Abū Ḥanīfah says?"

"I thought you were a follower of Abū Ḥanīfah," replied the qadi.

Imam al-Ṭaḥāwī retorted, "Only a fanatic follows another blindly!"

The qadi added, "Or an idiot!"[33]

Henceforth, "Only a fanatic follows another blindly" (*lā yuqallidu illā ʿaṣabī*) became a common proverb in Egypt.

Imam al-Ṭaḥāwī was a master of legal contracts and endowment law, and on one occasion, his expertise and nobility of character were revealed in a remarkable way. Ibn Ṭulūn, the just ruler of Egypt, wanted to document all of his endowments for his grand mosque and hospital, so he handed the task to the well-known and respected Qadi Abū Khazīn of Damascus. When all of the documents were prepared, the ruler appointed a committee of contractual scholars to review them and check for mistakes. All of the scholars conferred and concluded that the documents were in order, except for the young scholar, Abū Jaʿfar al-Ṭaḥāwī, who said he detected a mistake. The emir sent a request asking him about the error, but he refused to tell the emissaries. The emir then requested his presence and asked Abū Jaʿfar to inform him of the mistake, but he said, "I cannot." The emir asked why not, and he replied,

"Because Abū Khazīn is a noted scholar, and he may know something that I do not about the matter." This impressed Ibn Ṭulūn, who then gave Abū Jaʿfar permission to seek out Abū Khazīn and to come to an agreement on the matter. When Abū Jaʿfar showed Abū Khazīn the mistake, he admitted that he had been wrong and fixed it. However, when Abū Jaʿfar returned and Ibn Ṭulūn asked him about the matter, Abū Jaʿfar replied, "I was wrong, and I have acquiesced to Qadi Abū Khazīn." Later, Ibn Ṭulūn learned the truth from Abū Khazīn. In veiling the fault of the qadi, Imam al-Ṭaḥāwī increased in the emir's estimation, who thereafter honored him in gatherings.[34] The emir understood that Imam al-Ṭaḥāwī had protected the qadi, knowing he was a pious man who would correct his own mistake and that it would hurt the elderly qadi's feelings to be corrected before the ruler by someone as young as Abū Jaʿfar. This anecdote reveals Imam al-Ṭaḥāwī's lack of ego and his concern for the well-being and sentiments of others. Muslim biographical literature contains many examples of his exalted and noble character; these are but a drizzle before a copious downpour.

Imam al-Ṭaḥāwī's Death, Progeny, and Legacy

According to Ibn Khallikān, Imam al-Ṭaḥāwī died in Egypt on the night of the first Thursday of the month of Dhū al-Qaʿdah in the year 321 AH (October 933 CE) and is buried in the famous cemetery of the scholars known as Qarāfah. The illustrious scholar al-Badr al-ʿAynī (d. 855/1451) writes, "The grave of Abū Jaʿfar al-Ṭaḥāwī is just past the ditch on the right, near the mosque of Maḥmūd, and it is a large grave and well-known."[35] However, hundreds of years have passed, and the area has changed considerably; according to Imam al-Kawtharī, "The grave of Imam al-Ṭaḥāwī today is on a street just right of the street called al-Sālik facing the tomb of Imam al-Shafiʿī at the end of the tram line that leads to Imam al-Shāfiʿī's tomb.... Over [Imam al-Ṭaḥāwī's] tomb is a dome; the dates of his life are written on the site; and there is an august atmosphere about the place."[36]

Imam al-Ṭaḥāwī left behind a son, Abū al-Ḥasan ʿAlī b. Aḥmad al-Ṭaḥāwī, who was a respected scholar in his own right. Imam

al-Quḍāʿī (d. 454/1062) mentions that Imam al-Ṭaḥāwī's son oversaw, along with a colleague of his, the building of a mosque in Giza during the Ikhshidid dynasty, at the command of the ruler Kāfūr. When the mosque ran out of pillars, Imam al-Ṭaḥāwī's son was not available for consultation, so his colleague took pillars from a church in Giza. Other notables concurred with the decision to use the church's pillars. However, when Abū al-Ḥasan learned that the pillars were wrongfully taken from the church, he refused to pray in the mosque.

Imam Abū al-Maḥāsin (d. 874/1470), in his book *al-Nujūm al-zāhirah*, says about Imam al-Ṭaḥāwī, "Indisputably, he was the imam of his age in jurisprudence, hadith, variances of the scholars, case law, grammar, philology, and morphology, and he wrote many splendid books. He is counted among the greatest Ḥanafī jurists who ever lived."

May God shower His mercy and grace upon the illustrious imam, whose ancestors hailed from the ancient and marvelous land of Yemen. Imam al-Ṭaḥāwī is called "al-Azdī," which refers to the Yemeni clan known as Azd al-Ḥajar, and thus he was a descendant of a people about whom the Prophet ﷺ said, "Faith is Yemeni." It is altogether fitting that the man who penned such a unifying creed, free of controversy, should be descended from the land of which faith itself is a descendant. His creed is a beacon of certainty in the darkness of doubt and ambiguity, and it provides seekers of knowledge with a set of simple yet sound creedal statements by which to live, die, and meet their Lord.

License to Transmit and Translate (*Ijāzah*)

ALL PRAISE IS God's alone, who established in the universe the clearest signs of His being and unity, who wrote in the Book of Existence the greatest proofs by which those of His servants who prefer guidance are directed to Him, and who sent messengers to convey the sacred injunctions and divine limits that He legislated, calling creation to His worship through the tidings and warnings that He revealed. And may blessings and peace shower our Master, Muḥammad, the Seal of the Prophets—who was sent as a mercy to all of creation, about whom God said, *Our messenger has come to you ... a light from God* (Qur'an 5:15)—and shower his family and companions, and his heirs who have aided this religion.

Teaching the Islamic creed to both young and old is the worthiest endeavor for scholars simply because it is the foremost knowledge both Muslims and non-Muslims need to rectify their beliefs here and save themselves on Judgment Day. Among the most beneficial works on the subject is the *Explication of the Creed of the People of the Prophetic Way and the Majority of Scholars* (*Bayān ʿaqīdah ahl al-sunnah wa al-jamāʿah*) by the exemplar and Proof of Islam, Abū Jaʿfar Aḥmad b. Muḥammad b. Salāmah al-Ṭaḥāwī (d. 321/933). The scholars circulated this text widely among one another and wrote many distinguished commentaries clarifying its contents. It has now been translated into English by Shaykh Hamza Yusuf Hanson al-Mālikī, the trustworthy jurist and well-known advocate of Islam, who toils on the North American continent in support of this religion and who is graced with eloquence and abundant knowledge of the sacred sciences.

This translation has achieved a luminescent style that fulfills the subject's every want. Shaykh Hamza read this text under my tutelage during the summer of 2000, after which he read with me a substantial amount of its commentary by Shaykh ʿAbd al-Ghanī al-Ghunaymī. He demonstrated a clear understanding of the topics covered in the text and the ability to assimilate its content with precision. He requested a license from me for its transmission in order to derive the blessing of direct linkage with its author. Thus, I say: I have authorized the aforementioned professor of faith, may God, the Sublime and Exalted, increase both of us in blessing upon blessing, in the *Ṭaḥāwiyyah Creed* (*al-ʿAqīdah al-Ṭaḥāwiyyah*) and other works of this inestimable subject. This authorization is comprehensive, permitting him to transmit, translate, comment upon, and teach the text, as I was authorized by my father, the Erudite Scholar of Syria, the Proof of Islam, Shaykh Ibrāhīm al-Yaʿqūbī (d. 1406/1986), under whose tutelage I read the text and its commentary by al-Ghunaymī. Since my father's passing, others have read the text under my tutelage nearly twenty times. In addition, I have also taught the commentaries of al-Ghunaymī and al-Bābartī several times.

I was also authorized by the Mufti of Syria, Shaykh Muḥammad Abū al-Yusr ʿĀbidīn (d. 1401/1981), whose chain of transmission is regarded as the highest chain on the face of the earth; he was authorized by his grandfather, the Mufti of Damascus, Aḥmad b. ʿAbd al-Ghanī ʿĀbidīn (d. 1307/1890). [Preceding him, the sequence of that chain of authorization going back is as follows]: ʿAbd al-Raḥmān al-Kazbarī (d. 1262/1846); Muṣṭafā al-Raḥmatī (d. 1205/1791); ʿAbd al-Ghanī al-Nābulusī (d. 1143/1730); Najm al-Dīn al-Ghazzī; his father, Badr al-Dīn al-Ghazzī; the Shaykh of Islam, Zakariyyā al-Anṣārī; al-Ḥāfiẓ Riḍwān b. Muḥammad al-ʿUqbī (d. 852/1448); al-Sharaf b. Kuwayk Muḥammad b. Muḥammad al-Miṣrī (d. 821/1418); Ibn al-Qurayshah Ibrāhīm b. Barakāt al-Baʿlī al-Ḥanbalī (d. 740/1339); Muḥammad b. Aḥmad al-Yūnīnī al-Baʿlabakkī (d. 658/1260); al-Ḥāfiẓ Abū Mūsā Muḥammad b. Abī Bakr al-Madīnī (d. 581/1185); Ibn al-Ikhshīdh Ismāʿīl b. al-Faḍl

al-Sirāj (d. 524/1130); Abū al-Fatḥ Manṣūr b. al-Ḥusayn al-Tānī (d. 450/1058); al-Ḥāfiẓ Abū Bakr Muḥammad b. Ibrāhīm al-Aṣbahānī, widely known as Ibn al-Muqri' (d. 381/991); Imam al-Ṭaḥāwī.

I also narrate it with the preceding chain through Shaykh Zakariyyā al-Anṣārī; al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852/1449); Abū Isḥāq Ibrāhīm b. Aḥmad al-Tanūkhī al-Baʿlī; Abū Muḥammad ʿAbd al-Raḥmān b. ʿAbd al-Mawlā b. Ibrāhīm al-Yaldānī; Ismāʿīl b. Aḥmad al-ʿIrāqī; al-Ḥāfiẓ, Abū Mūsā al-Madīnī (d. 581/1185). I also narrate it on the authority of the Mufti of the Mālikī school in Damascus, Shaykh Muḥammad al-Makkī al-Kattānī (d. 1393/1973); Shaykh Muḥammad ʿAbd al-Ḥaqq al-Hindī al-Makkī (d. 1333/1915); Shaykh ʿAbd al-Ghanī b. Abī Saʿīd al-Dahlawī al-ʿUmrī al-Mujaddidī (d. 1296/1879); Muḥammad ʿĀbid al-Sindī (d. 1257/1841) in his collection of chains of transmission (*isnād*) entitled, *Ḥaṣr al-shārid*, on the authority of al-Ḥāfiẓ ʿAbd al-Karīm b. Muḥammad al-Samʿānī; al-Qāḍī Abū Manṣūr Aḥmad b. Muḥammad al-Ḥāzimī al-Sarakhsī; Muḥammad b. ʿUmar al-Akfānī; Aḥmad b. Manṣūr; Imam al-Ṭaḥāwī.

I ask God, the Sublime and Exalted, to benefit the readers with this translation, to reward its translator with the best compensation, to support this religion by it, to subdue the errant with it, and to manifest the plain truth.

MUHAMMAD BIN IBRAHIM AL-YAQUBI
14th Ṣafar al-khayr, 1427/March 14, 2006

الإجازة

الحمدُ لله الذي نصبَ في الكون أوضحَ الآياتِ الدّالة على وُجودِه وتوحيده ، ورقَمَ في سِفْرِ الوُجودِ أعظمَ البراهينِ التي توصِلُ إليه من اختارَ الهدايةَ من عَبيده . وأرسلَ الرُّسلَ يبلِّغونَ عنه ما شَرَعه من أحكامه وحدوده ، ويَدْعُونَ الخلقَ إلى عبادته بما أنزله من وعده ووعيده ، والصلاةُ والسلامُ على سيدنا محمد خاتمِ النبيين ، المبعوث رحمةً للعالمين ، الذي قال الله فيه ﴿ قَدْ جَاءَكُمْ مِنَ اللهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴾ ، وعلى آله وأصحابه وورَثَته الذينَ قامُوا بنُصرَةِ هذا الدين . أما بعدُ فإن العقيدةَ الإسلاميةَ أهمُّ ما ينبغي أن يشتغلَ العلماءُ بتعليمه للصِّغار والكِبار ، وأعظمُ العلوم التي يَحتاج إليها المسلمونَ والكفّار ، لتصحيح الاعتقاد في الدنيا والنجاةِ يوم القرار ، ومِن أنفع المؤلفاتِ فيه (بيانُ عقيدةِ أهلِ السُّنة والجماعة) ، للإمام حجةِ الإسلام أبي جعفرٍ أحمدَ بنِ محمدِ بنِ سلامةَ الطَّحاويِّ المتوفَّى سنةَ ٣٢١ هجريةً ، فقد تَداولَها العلماء ، وألَّفوا في إيضاحِ مَسائلها الشروحَ الغرَّاء . وقد ترجمَها إلى اللغة الإنجليزية الأستاذُ الفقيه ، الداعيةُ النبيه ، المجاهدُ في سبيل الله لنُصرة هذا الدين في البلاد الأمريكية ، المؤيدُ من الله تعالى بالحظِّ الوافرِ من العلوم الشرعيةِ والملكةِ الخطابية ، الشيخُ حمزةُ يوسفُ هَنْسُنْ المالكيُّ . فجاءت ترجمةً رائقةَ الأسلوب ، وافيةً بالمطلوب وكان قد قرأ عليَّ هذه الرسالةَ صيفَ سنةِ ٢٠٠٠ ، ثم قرأ قسطًا من شرحها للشيخ عبدِ الغنيِّ الغُنَيميّ ، فأبانَ عن فهمٍ لمباحث هذا العلم دقيق ، واستيعاب لمسائله على وجهِ التّحقيق ورغِبَ إليَّ في أن أجيزَه بها ، لينالَ بركةَ الاتصالِ بمؤلفها . فأقول : قد أجزتُ الداعيةَ المذكور ، ضاعفَ الله لي ولهُ الأجور ، بالعقيدةِ الطحاوية وغيرِها من المصنفاتِ في هذا العلم النفيس ، إجازةً عامّةً تُبيحُ لهُ الروايةَ والترجمةَ والشرحَ والتدريس كما أجازني بذلك والدي عَلّامةُ الشام ، حجة الإسلام ، الشيخُ إبراهيمُ اليعقوبيُّ (توفي سنة ١٤٠٦) وقد قرأتُ عليه المتنَ وشرحَه للغُنَيْميِّ ، وأقرأت المتنَ منذُ وفاته نحوَ عشرينَ مرةً ، كما أقرأتُ شرحَ الغُنيميِّ والبابَرْتيِّ بضع مرات . وكما أجازني مفتي الشام الشيخُ محمدٌ أبو اليسر عابدين (ت ١٤٠١) ، وإسنادُه أعلى إسنادٍ على وجه الأرض ، كما أجازه جدُّه أمينُ الفتوى بدمشقَ أحمدُ بنُ عبدِ الغنيِّ عابدينَ (ت ١٣٠٧) عن عبدِ الرحمنِ الكزبريِّ (ت ١٢٦٢) عن مصطفى الرَّحْمَتيِّ (ت ١٢٠٥) عن عبدِ الغنيِّ

النابُلسيِّ (ت ١١٤٣) عن نجم الدين الغزيِّ عن أبيه بدر الدين الغزيِّ عن شيخ الإسلام زكريّا الأنصاريِّ عن الحافظ رضوانَ بن محمدٍ العُقْبيِّ (ت ٨٥٢) عن الشَّرف ابن الكوَيْك محمد بن محمدٍ المصري (ت ٨٢١) عن ابن القُرَيْشة إبراهيمَ ابن بركات البعليِّ الحَنبلي (ت ٧٤٠) عن محمدِ بن أحمدَ اليونينيِّ البعلبَكِّي (ت ٦٥٨) عن الحافظ أبي موسى محمد بن أبي بكر المَديني (ت ٥٨١) عن ابن الإخشيذِ إسماعيلَ بن الفضل السراج (ت ٥٢٤) عن أبي الفتح منصورِ بن الحسين التانيِّ (ت ٤٥٠) عن الحافظ أبي بكرَ محمد بن إبراهيم الأصبهاني الشهير بابن المُقرئ (ت ٣٨١) عن الإمام الطحاوي . وأرويها بالإسناد المتقدم إلى الشيخ زكريا الأنصاري عن الحافظ ابن حجر العسقلاني عن أبي إسحاق إبراهيم بن أحمد التنوخي البعلي عن أبي محمد عبدِ الرحمن بن عبد المولى بن إبراهيمَ البَلْداني عن إسماعيلَ بن أحمدَ العراقيِّ عن الحافظ أبي موسى المديني . وأرويها عن مفتي المالكيةِ بدمشقَ الشيخ محمدٍ المكيِّ الكتاني (ت ١٣٩٣) عن الشيخ محمدٍ عبدِ الحق الهندي المكي (ت ١٣٣٣) عن الشيخ عبدِ الغني بن أبي سعيدٍ الدِّهلوي العُمري المجددي (ت ١٢٩٦) عن محمد عابد السندي (ت ١٢٥٧) بإسناده الذي ساقه في ثبته (حصر الشارد) من طريق الحافظ عبد الكريم بن محمد السمعاني عن القاضي أبي منصور أحمد بن محمد الحازمي السرخسي عن محمد بن عمر الأكفاني عن أحمد بن منصور عن الإمام الطحاوي . واللهَ أسأل أن ينفعَ بهذه الترجمة القرَّاءَ ، وأن يجزيَ المترجمَ لها خير الجزاء ، وأن يؤيِّدَ به هذا الدين ، ويقمعَ به الملحدين ، ويُظهرَ على يديه الحقَّ المبين .

خادم أهل العلم بدمشق الشام

محمد بن إبراهيم اليعقوبي الحسني الإدريسي

في ١٤ صفر الخير سنة ١٤٢٧ هجرية

العقيدة الطحاوية

The Creed of Imam al-Ṭaḥāwī

IN THE NAME OF GOD, THE BENEFICENT, THE MERCIFUL

PRAISE BELONGS TO God alone, the Lord of the worlds. The most learned scholar, the Proof of Islam, Abū Jaʿfar al-Warrāq al-Ṭaḥāwī (from Egypt), may God shower him with mercy, states that the following is an exposition of the creed of the People of the Prophetic Way and the Majority of Scholars (*ahl al-sunnah wa al-jamāʿah*)[37] in accordance with the understanding of Muslim jurists such as Imam Abū Ḥanīfah al-Nuʿmān b. Thābit al-Kūfī, Abū Yūsuf Yaʿqūb b. Ibrāhīm al-Anṣārī, and Abū ʿAbd Allāh Muḥammad b. al-Ḥasan al-Shaybānī ﷺ.* It includes their beliefs about the theological foundations of the religion upon which they base their worship of the Lord of the worlds.

We assert about the unity of God, as did Imam [Abū Ḥanīfah] and the two aforementioned imams [Abū Yūsuf and Muḥammad b. al-Ḥasan]—may God have mercy on them—believing with providence,[38] that:

1. God is one, without partner.

2. Nothing is like Him.

3. Nothing debilitates Him.

4. No deity exists save Him.

5. He is preexistent without origin, eternal without end.

6. He neither perishes nor ceases to exist.

* See Appendix A: "Biographies of Abū Ḥanīfah, Abū Yūsuf, and al-Shaybānī."

بسم الله الرحمن الرحيم

الحمدُ للهِ ربِّ العالَمينَ . قالَ العلاَّمةُ حُجَّةُ الإسْلام أبُو جَعْفرٍ الوَرَّاقُ الطَّحَاويُّ -بمِصْرَ- رَحِمَهُ اللهُ : هَذَا ذِكْرُ بَيَانِ عَقِيدَةِ أَهْلِ السُّنَّةِ وَالجَمَاعَةِ عَلَى مَذْهَبِ فُقَهَاءِ المِلَّةِ : أَبِي حَنِيفَةَ النُّعْمَانِ بنِ ثَابِتٍ الكُوفِيِّ ، وَأَبِي يُوسُفَ يَعقُوبَ بنِ إبْرَاهِيمَ الأَنْصَارِيِّ ، وَأَبِي عَبْدِ اللهِ مُحمَّدِ بْنِ الحَسَنِ الشَّيْبَانِيِّ ، رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينَ ؛ وَمَا يَعتَقِدُونَ مِنْ أُصُولِ الدِّينِ ، وَيَدِينُونَ بِهِ رَبَّ العَالَمِين .

قَالَ الإمَام وَبِهِ قَالَ الإمَامَانِ المَذكُورَانِ رَحِمَهُمَا الله تَعَالى : نَقُولُ فِي تَوْحِيدِ اللهِ مُعْتَقِدِين بِتَوْفِيقِ اللهِ :

الإلهيات

١- إنَّ اللهَ وَاحِدٌ لا شَرِيكَ لَهُ ،

٢- وَلَا شَيءَ مِثْلُهُ ،

٣- وَلَا شَيءَ يُعْجِزُهُ ،

٤- وَلَا إلَهَ غَيرُهُ ،

٥- قَدِيمٌ بِلَا ابْتِدَاءٍ ، دَائِمٌ بِلا انْتِهَاءٍ ،

٦- لَا يَفْنَى وَلا يَبِيدُ ،

7. Nothing will be except what He wills.

8. Imaginations cannot attain Him; comprehensions cannot perceive Him.
9. Creatures do not bear any similarity to Him.

10. Alive, He never dies; all-sustaining, He never sleeps.

11. He is a creator without any need to create and a provider without any stores of provision.
12. He seizes life without fear and resurrects without effort.

13. Just as He was possessed of His attributes prior to His creation, so He remains with the same attributes without increasing in them as a result of His creation coming into being.
14. As He was before creation qualified with specific attributes, so He remains forever described by them.
15. It is not after creating the universe that He merits the name *the Creator*, nor through originating His creatures that He merits the name *the Originator*.

16. He possesses the quality of sovereignty with or without fief, and the quality of creativity with or without creation.
17. And while He is *the Resurrector of the Dead* after He resurrects them, He merits the same name before their actual resurrection. Likewise, He merits the name *the Creator* before their actual creation.

18. That is because He is omnipotent. Everything is dependent upon Him, and every affair is effortless for Him. He needs nothing, and *There is nothing like Him, yet He is the Hearing, the Seeing* (Qur'an 42:11).

٧- وَلَا يَكُونُ إِلَّا مَا يُرِيدُ

٨- لَا تَبلُغُهُ الأوهَامُ ، ولا تُدرِكُهُ الأفْهَامُ ،

٩- وَلا تُشْبِهُهُ الأنَامُ[١١] .

١٠- حَيٌّ لَا يَمُوتُ ، قَيُّومٌ لا يَنَامُ ،

١١- خَالِقٌ بِلَا حَاجَةٍ ، رَازِقٌ بِلَا مُؤْنَةٍ[١٢] ،

١٢- مُمِيتٌ بِلَا مَخَافَةٍ ، بَاعِثٌ بِلَا مَشَقَّةٍ ،

١٣- مَا زَالَ بِصِفَاتِهِ قَدِيماً قَبْلَ خَلقِه ، لم يَزدَد بِكَونِهِم شيئاً لم يَكُن قَبلَهُم من صفاتِه[١٣] ،

١٤- وكَمَا كَانَ بِصِفاتِهِ أَزَلِيّاً ، كذلك لا يَزالُ عَلَيها أَبَدِيّاً .

١٥- لَيْسَ مُنْذُ خَلَقَ الخَلْقَ[١٤] استفاد اسمَ الخَالِق ، ولا بإحدَاثِ[١٥] البَرِيَّة استفاد اسمَ البَارِي[١٦] .

١٦- لهُ معنى الرُّبوبيةِ ولا مَربُوبَ ، ومعنى الخَالِقية[١٧] ولا مخلوقَ ،

١٧- وكَمَا أَنَّهُ مُحيي المَوتَى بعدما أحياهم[١٨] ، استَحَقَّ هذا الاسمَ قَبلَ إحيائِهم ، كذلك استحقَّ اسمَ الخالق قبل إنشائِهم ،

١٨- ذلكَ بأنَّهُ على كلِّ شيءٍ قَديرٌ ، وكلُّ شيءٍ إليه فَقِيرٌ ، وكلُّ أمرٍ عليه يَسيرٌ ، لا يحتاج إلى شيء ، ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ﴾[١٩] .

19. He originated the creation with omniscience.

20. He measured out the lots [of all He created].

21. He determined the spans of their lives.

22. None of their actions were concealed from Him before He created them. He knew what they would do before He created them.

23. He commanded them to obey Him and proscribed them from disobeying Him.

24. All things are in accordance with His determination and will, and His will is fulfilled.

25. His servants are without volition except what He wills for them. Thus, what He wills for them will be, and what He does not will for them will not be.

26. He guides, protects, and preserves whomever He wills by grace. And He misguides, forsakes, and afflicts whomever He wills by justice.[39]

27. All of them vacillate in His providence between His grace and His justice.

28. He transcends having any opposites or peers.

29. None can thwart His decree, overrule His judgment, or override His command.

30. We believe in all of that and are certain that all of it is from Him.

31. [We believe] Muḥammad ﷺ is His chosen one, His preeminent prophet, and His messenger, with whom He is well pleased.

١٩- خَلَقَ الخَلْقَ بِعلمِه ،

٢٠- وَقَدَّرَ لَهُم أقدَارا ،

٢١- وَضَرَبَ لَهُم آجَالا .

٢٢- لم يَخفَ عَلَيه شَيءٌ مِن أَفعَالِهِم قَبلَ أن خَلَقَهُم[١] ، وعَلِمَ ما هُم عَامِلُون قَبلَ أن يَخْلُقَهُم ،

٢٣- وأمَرَهم بِطاعته ، ونَهاهم عن مَعصيته ،

٢٤- وَكُلُّ شَيءٍ يَجري بِقُدْرَتِهِ[٢] ومَشيئته ، ومشيئتُهُ تَنفُذُ[٣] ،

٢٥- لا مَشيئَةَ[٤] للعبادِ إلا مَا شَاءَ لَهُم ، فما شَاءَ لهم كَان ، وما لم يَشَأ لَم يكُن .

٢٦- يَهدي مَن يَشَاءُ ، ويَعصِم ويُعافي فَضلاً[٥] ؛ ويُضلُّ من يشاء ، ويَخذُلُ ويبتَلي عَدلاً[٦] ،

٢٧- وكُلُّهم يَتَقَلَّبون في مشيئَتِهِ ، بين فَضلِهِ وعَدلِه[٧] .

٢٨- وهو مُتعالٍ عَنِ الأضدادِ والأنداد[٧] ،

٢٩- لا رَادَّ لِقَضَائِه ، ولا مُعَقِّبَ لِحُكمِه ، ولا غَالِبَ لأمرِه .

٣٠- آمَنَّا بذلك كلِّه ، وأيقَنَّا أنَّ كُلاًّ مِن عِندِه ،

٣١- وأنَّ[٨] مُحَمّداً[٩] عَبْدُهُ المُصطَفى ونبيُّه المُجتَبى ورسولُه المُرتَضى .

32. He is the finality of the prophets, the paragon of the pious, the master of the messengers, and the beloved of the Lord of all worlds.

33. Any claim to prophecy after him is deviation and heresy.

34. He is an emissary to all of the jinn[40] and the whole of humanity, with truth and guidance, light and radiance.

35. The Qur'an is the Word of God that emanated from Him without modality in its expression. He sent it down to His messenger as a revelation. The believers accept it as such literally. They are certain it is, in reality, the Word of God, the Sublime and Exalted.

36. Unlike human speech, it is eternal and uncreated.

37. Whoever hears it and alleges it is human speech has disbelieved, for God has rebuked, censured, and promised such a one an agonizing punishment, stating, *I will roast him in the Hellfire* (Qur'an 74:26). Because God threatened those who allege, *This is merely human speech* (Qur'an 74:25) with an inferno of torment, we acknowledged and ascertained that it was the Word of the Creator of humanity, and does not resemble human speech.

38. Whoever ascribes any human qualities to God has blasphemed.[41] So whoever perceives this takes heed and refrains from such statements of the disbelievers and knows that God, the Sublime and Exalted, in all of His attributes, is utterly unlike humanity.

٣٢- خَاتَمُ الأنبياءِ[٣٠] ، وإمامُ الأتقياءِ ، وسيّدُ المرسلينَ ، وحبيبُ ربِّ العالمين .

٣٣- وكُلُّ دَعوَةِ[٣١] النُّبوةِ بَعدَه فَغَيٌّ وهَوى[٣٢] ،

٣٤- وهُوَ المَبعوثُ إلى عامّةِ الجِنِّ وكافَّةِ الوَرَى ، بالحَقِّ والهُدَى[٣٣] ، وبالنورِ والضياءِ[٣٤] .

٣٥- وإنَّ[٣٥] القُرآنَ كلامُ الله ، منه بَدَا بلا[٣٦] كَيفِيَّةٍ قَولاً ، وأنزَلَه على نبيّه[٣٧] وَحْياً ، وصدَّقَهُ المؤمنون على ذلك حَقّاً ، وأيقَنوا أنه كلامُ الله تعالى[٣٨] بالحقيقة ،

٣٦- ليس بِمَخلُوقٍ كَكَلامِ البَرِيَّة ،

٣٧- فمن سَمِعَهُ فَزَعمَ أنَّهُ كلامُ البَشر فَقَد كَفَرَ ، وقد ذَمَّهُ الله[٣٩] وعَابَهُ وأوعدَهُ عذابَهُ[٤٠] حيثُ قال تعالى[٤١] ﴿ سَأُصلِيهِ سَقَرَ ﴾[٤٢] فلمَّا أوعَدَ اللهُ بسقر[٤٣] لمن قال ﴿إنْ هَذَا إلاَّ قَولُ البَشَرِ ﴾[٤٤] ، عَلِمنا وأيقَنَّا[٤٥] أنَّهُ قولُ خَالِقِ البَشَرِ ، وَلَا يُشْبِهُ[٤٦] قَوْلَ البَشَرِ .

٣٨- ومَن وَصَفَ الله[٤٧] بِمَعنى مِن مَعَانِي البَشَرِ ، فَقَد كَفَرَ ، فَمَن أَبصَرَ هَذَا اعْتَبَرَ ، وَعَن مِثْلِ قَولِ الكُفَّارِ انْزَجَرَ وعَلِمَ أنَّ الله تَعالى بِصِفَاتِهِ لَيْسَ كَالبَشَرِ[٤٨] .

39. The Beatific Vision is a reality for the people of Paradise without enclosure or modality,[42] just as the Book of God pronounces, *Some faces will be aglow that day, gazing at their Lord* (75:22–23). Its explanation is as God, the Sublime and Exalted, knows it to be and as He intended.

40. All that came [to us] from the Messenger ﷺ in the authentic hadith[43] is just as he said it was, and the meaning is as he intended. We do not interpret any of it to accord with our opinions, nor do we presume any of it to accord with our whims.

41. No one is secure in his religion unless he resigns himself to God, the Sublime and Exalted, and His Messenger ﷺ and consigns whatever obscures his understanding to the One who knows its meaning.

42. One's footing in Islam is not firm save on the ground of resignation and surrender.

43. Whoever covets knowledge that was barred from him, discontented with the limits of his understanding, shall be veiled from pure unity, unadulterated comprehension, and sound faith on account of his covetousness. He will then vacillate between belief and disbelief, assertion and negation, and resolution and denial. Obsessive, aimless, skeptical, and deviant, he is neither an assertive believer nor a resolute denier.

44. Belief in the Beatific Vision of the denizens of Paradise is incorrect for anyone who surmises that it is imaginary or interprets it to be a type of comprehension. For correct interpretation of the Beatific Vision—or any quality annexed to Lordship—lies in leaving interpretation and cleaving to resignation. Upon this are based the religion of the Muslims and the sacred laws of the prophets.

٣٩- وَالرُّؤيَةُ حَقٌّ لِأَهْلِ الجَنَّةِ ، بِغَيْرِ إحَاطَةٍ وَلَا كَيْفِيَّةٍ ، كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنا[٤٩] ، ﴿ وُجُوهٌ يَومَئِذٍ نَّاضِرَةٌ * إِلَى رَبِّهَا نَاظِرَةٌ ﴾[٥٠] وَتَفْسِيرُهُ عَلَى مَا أَرَادَ[٥١] الله تَعَالَى وعَلِمَهُ ،

٤٠- وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الحَدِيثِ الصَّحِيحِ عَنِ الرَّسُولِ ﷺ[٥٢] فَهُوَ كَمَا قَالَ ، وَمَعْنَاهُ[٥٣] عَلَى مَا أَرَادَ ، لَا نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِآرَائِنَا ، وَلَا مُتَوَهِّمِينَ بِأَهْوَائِنَا ،

٤١- فَإِنَّهُ مَا سَلِمَ فِي دِينِهِ إلَّا مَن سَلَّمَ لِلهِ عَزَّ وَجَلَّ[٥٤] وَلِرَسُولِهِ ﷺ ، وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيهِ[٥٥] إلَى عَالِمِهِ .

٤٢- وَلَا تَثْبُتُ[٥٦] قَدَمُ الإِسْلَامِ إلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالاسْتِسْلَام ؛

٤٣- فَمَنْ[٥٧] رَامَ عِلْمَ مَا حُظِرَ عَنْهُ عِلْمُهُ[٥٨] ، وَلَم يَقْنَع بِالتَّسْلِيمِ فَهْمُهُ ، حَجَبَهُ مَرَامُهُ عَنْ خَالِصِ التَّوحِيدِ ، وَصَافِي المَعْرِفَةِ ، وَصَحِيحِ الإِيمَانِ فَيَتَذَبذَبُ بَيْنَ الكُفرِ وَالإِيمَانِ ، وَالتَّصْدِيقِ[٥٩] وَالتَّكْذِيبِ وَالإِقْرَارِ وَالإِنكَارِ ، مُوَسْوِساً تَائِهاً ، شَاكّاً زَائِغاً[٦٠] ، لَا مُؤمِناً مُصَدِّقاً[٦١] ، وَلَا جَاحِداً مُكَذِّباً .

٤٤- وَلَا يَصِحُّ الإِيمَانُ بِالرُّؤيَةِ لِأَهْلِ دَارِ السَّلَامِ لِمَن اعتَبَرَهَا مِنْهُم[٦٢] بِوَهْمٍ ، أو تَأَوَّلَهَا بِفَهْمٍ ، إذْ[٦٣] كَانَ تَأوِيلُ الرُّؤْيَةِ وَتَأوِيلُ كُلِّ مَعنى يُضَافُ إلَى الرُّبُوبِيَّةِ بِتَركِ[٦٤] التَّأوِيلِ وَلُزُومِ التَّسلِيمِ ، وَعَلَيْهِ دِينُ المُسلِمِينَ[٦٥] وشرائِعُ النبيِّين[٦٦] .

45. Whoever does not guard against denying [God's attributes] and against anthropomorphism has erred and failed to acquire understanding of divine transcendence.

46. For undoubtedly, our Lord, the Sublime and Exalted, is described with the attributes of unity and uniqueness. No one in creation is in any way like Him.

47. He is transcendent beyond limits, ends, supports, components, or instruments. The six directions do not contain Him as they do created things.

48. The Ascension[44] is true. The Prophet ﷺ was taken by night and ascended in person and consciously to the heavenly realm, and from there to wherever God willed in the celestial heights. God honored him with what He willed and revealed to him that which He revealed: *His mind did not imagine what he saw* (Qur'an 53:11). May God bless him and grant him peace in this and the final abode.

49. The Pool[45] that God has honored him with as solace for his community is real.

50. The [Prophet's] Intercession[46] that God deferred for them is true, as narrated in the traditions.

51. The covenant[47] that God made with Adam ﷺ and his progeny is true.

52. God has always known the total number of those who will enter Paradise and those who will enter the Fire. Nothing is added to or subtracted from that number.

53. His knowledge includes all of their actions, which He knew they would perform.

54. "Each is facilitated to do that for which he was created."[48]

٤٥- وَمَن لَم يَتَوَقَّ النَّفيَ وَالتَّشبِيهَ زَلَّ ، وَلَم يُصِب التَّنْزِيهَ ؛

الإلهيات

٤٦- فَإِنَّ رَبَّنَا جَلَّ وَعَلَا مَوصُوفٌ بِصِفَاتِ الوَحْدَانِيَّةِ ، مَنعُوتٌ بِنُعُوتِ الفَرْدَانِيَّةِ ، لَيسَ بِمَعنَاهُ[١٧] أَحَدٌ مِنَ البَرِيَّةِ ،

٤٧- وتَعَالَى الله عَنِ الحُدُودِ[١٨] وَالغَايَاتِ ، وَالأَرْكَانِ وَالأَعْضَاءِ[١٩] وَالأَدَوَاتِ ، لَا تَحْوِيهِ[٢٠] الجِهَاتُ السِّتُّ كَسَائِرِ المُبْتَدَعَاتِ .

النبوات

٤٨- وَالمِعْرَاجُ حَقٌّ ، وَقَد أُسرِيَ بِالنَّبِيِّ ﷺ ، وَعُرِجَ[٧١] بِشَخْصِهِ فِي اليَقَظَةِ إِلَى السَّمَاءِ ، ثُمَّ إِلَى حَيْثُ شَاءَ اللهُ[٧٢] مِنَ العُلا[٧٣] ، وَأَكْرَمَهُ اللهُ تَعَالَى[٧٤] بِمَا شَاءَ ، وَأَوْحَى إِلَيهِ مَا أَوْحَى[٧٥] ، ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾[٧٦] ، فَصَلَّى اللهُ عَلَيهِ وَسَلَّمَ[٧٧] فِي الآخِرَةِ وَالأُولَى[٧٨] .

٤٩- وَالحَوْضُ الذِي أَكْرَمَهُ اللهُ تَعَالَى[٧٩] بِهِ غِيَاثاً لِأُمَّتِهِ حَقٌّ .

٥٠- وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا لَهُم حَقٌّ ، كَمَا رُوِيَ فِي الأَخْبَارِ[٨٠] .

٥١- وَالمِيثَاقُ الَّذِي أَخَذَهُ اللهُ تَعَالَى[٨١] مِن آدَمَ[٨٢] وَذُرِّيَتِهِ حَقٌّ .

القدر

٥٢- وَقَد عَلِمَ الله تَعَالَى[٨٣] فِيمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الجَنَّةَ ، وَعَدَدَ[٨٤] مَنْ[٨٥] يَدخُلُ النَّارَ ، جُمْلَةً وَاحِدَةً ، فَلا يُزَادُ[٨٦] فِي ذَلِكَ العَدَدِ ، وَلَا ينقصُ مِنهُ ،

٥٣- وَكَذَلِكَ[٨٧] أَفْعَالهم فِيمَا عَلِمَ مِنهُم أَن يَفعَلُوه[٨٨] .

٥٤- وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَه ،

55. The judgment of one's deeds lies in one's final assertive act.[49]

56. Those saved are ultimately saved by God's decision, just as those damned are ultimately damned by God's decision.

57. The essence of the divine decree is God's secret within creation. No intimate angel or prophetic emissary has ever been privy to it.

58. Delving into the decree is a means to spiritual loss, a descent into deprivation, and a path toward transgression. So beware, and take every precaution against that, whether through perusal, ideation, or suggestion. God, the Sublime and Exalted, has concealed knowledge of the decree from His creatures and has prohibited them from desiring it. As the Sublime said in His Book, *He is not questioned about what He does—it is they who will be questioned* (21:23). Hence, anyone who asks, "Why has He done this?" has rejected the judgment of the Book. And whoever rejects the judgment of the Book is among the disbelievers.

59. The above epitomizes what one with an illumined heart among the protected of God needs. In addition, it is the rank of the deeply rooted in knowledge, given that knowledge is of two types: the humanly accessible and the humanly inaccessible. To either deny accessible knowledge or to claim the inaccessible is disbelief. Faith is not sound unless accessible knowledge is embraced and the pursuit of the inaccessible is abandoned.

60. We believe in the Pen and the Tablet[50] and in all that was inscribed.

٥٥- وَالأَعْمَالُ بِالخَوَاتِيمِ .

٥٦- وَالسَّعِيدُ مَن سَعِدَ بِقَضَاءِ اللهِ[٨٩] ، وَالشَّقِيُّ مَنْ شَقِيَ بقضَاءِ اللهِ تعالى[٩٠] .

٥٧- وأصلُ القَدَرِ سِرُّ اللهِ تَعَالَى[٩١] فِي خَلقِهِ لَمْ يَطَّلِع عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرسَلٌ ،

٥٨- وَالتَّعَمُّقُ وَالنَّظَرُ فِي ذَلِكَ ذَرِيعَةُ الخِذْلَانِ ، وَسُلَّمُ الحِرمَانِ ، وَدَرَجَةُ الطُّغْيَانِ ؛ فَالحَذَرَ كُلَّ الحَذَرِ مِنْ ذَلِكَ نَظَراً وَفِكراً وَوَسوَسَةً[٩٢] ، فَإِنَّ اللهَ تَعَالَى طَوَى عِلمَ القَدَرِ عَن أَنَامِهِ ، وَنَهَاهُمْ عَن مَرَامِهِ ، كَما قَالَ تَعَالَى[٩٣] فِي كِتَابِهِ[٩٤] ﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُم يُسْـَٔلُونَ﴾[٩٥] فَمَن[٩٦] سَأَلَ : لِمَ فَعَل ؟ فَقَدْ رَدَّ حُكْمَ الكِتَابِ[٩٧] ، وَمَنْ رَدَّ حُكْمَ الكِتَابِ[٩٨] كَانَ مِن الكَافِرِينَ[٩٩] .

٥٩- فَهذَا[١٠٠] جُمْلَةُ مَا يَحْتَاجُ إِلَيْهِ مَن هُوَ مُنَوَّرٌ قَلْبُهُ مِنْ أَوْلِيَاءِ اللهِ تَعَالَى ، وَهِيَ دَرَجَةُ الرَّاسِخِينَ فِي العِلْمِ ، لِأَنَّ العِلمَ عِلمَانِ : عِلمٌ فِي الخَلْقِ مَوجُودٌ ، وَعِلمٌ فِي الخَلْقِ مَفقُودٌ ؛ فَإِنْكَارُ[١٠١] العِلمِ المَوجُودِ كُفْرٌ[١٠٢] ، وَادِّعَاءُ العِلمِ المَفقُودِ كُفْرٌ ، وَلَا يَصِحُّ الإِيمَانُ[١٠٣] إِلَّا بِقَبُولِ العِلْمِ المَوجُودِ ، وَتَركِ طَلَبِ العِلمِ المَفْقُودِ .

٦٠- وَنُؤْمِنُ بِاللَّوحِ وَالقَلَمِ وَبِجَمِيعِ[١٠٤] مَا فِيهِ قَدْ رُقِمَ .

61. Hence, if everyone united to remove from existence what God, the Sublime and Exalted, decreed would exist, they could not. Likewise, if they all united to introduce something into existence that God, the Sublime and Exalted, did not decree, they would be unable to do so. The Pen's work is done concerning what was, is, and will be until the Day of Resurrection.

62. Whatever misses a person could not have afflicted him. And whatever afflicts him could not have missed him.

63. A servant of God is obliged to know that God's omniscience preceded everything in His creation. He then measured everything out exactly and decisively. There is none among His creatures either in the heavens or on the earth who can nullify, overrule, remove, change, detract from, or add to His decree.

64. All of the aforementioned is part of the doctrine of faith, the principles of knowledge, and the assent of His unity and sovereignty as God, the Sublime and Exalted, said in His Book, *And He created every thing and determined its measure* (25:2). And He, the Sublime and Exalted, also said, *And the command of God is an ordained decree* (33:38).

65. So woe to whomever on account of the decree becomes antagonistic with God, the Sublime and Exalted. In his desire to plumb its depths, he summons a morbid heart; in his delusion, he seeks a secret concealed in the unseen, only to end up, in whatever he says concerning it, a wicked forger of lies.

66. The *ʿarsh* [the most immense of God's creation] and the *kursī* [a vast luminous creation in the presence of the *ʿarsh*] are both real.[51]

٦١- فَلَو اجْتَمَعَ الخَلْقُ كُلُّهُم عَلَى شَيءٍ كَتَبَهُ اللهُ تَعَالَى[١٠٥] فِيهِ أَنَّهُ كَائِنٌ ، لِيَجْعَلُوهُ غَيرَ كَائِنٍ ، لَمْ يَقْدِرُوا عَلَيهِ ؛ وَلَو اجْتَمَعُوا كُلُّهُم عَلَى شَيءٍ كَتَبَهُ اللهُ تَعَالَى فِيهِ أَنَّهُ غَيْرُ كَائِنٍ لِيَجعَلُوهُ كَائِناً[١٠٦] ، لَمْ يَقْدِرُوا عَلَيهِ[١٠٧] ؛ جَفَّ[١٠٨] القَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ القِيَامَةِ ؛

٦٢- وَمَا أَخْطَأَ العَبدَ لَم يَكُنْ لِيُصِيبَهُ ، وَمَا أَصَابَه لَم يَكُن لِيُخْطِئَهُ .

٦٣- وعَلَى العَبْدِ أَنْ يَعلَمَ أَنَّ اللهَ قَدْ سَبَقَ عِلمُهُ فِي كُلِّ شيءٍ[١٠٩] مِنْ خَلقِهِ[١١٠] ، فَقَدَّرَ[١١١] ذَلِكَ[١١٢] تَقديراً مُحْكَماً مُبرَماً ، لَيسَ فِيهِ نَاقِضٌ ، وَلَا مُعَقِّبٌ ، وَلَا مُزِيلٌ ، وَلَا مُغَيِّرٌ ، وَلَا مُحَوِّلٌ[١١٣] ، وَلَا نَاقِصٌ ، وَلَا زَائِدٌ[١١٤] مِنْ خَلْقِهِ فِي سَمَاوَاتِهِ وَأَرْضِهِ ؛

٦٤- وَذَلِكَ مِنْ عَقدِ[١١٥] الإِيمَانِ ، وَأُصُولِ المَعْرِفَةِ ، وَالاعْتِرَافِ بِتَوحِيدِ اللهِ تَعَالَى[١١٦] وَرُبُوبِيَّتِهِ ، كَما قَالَ تَعَالَى[١١٧] فِي كِتَابِهِ العزيز[١١٨] ﴿وَخَلَقَ كُلَّ شَيءٍ فَقَدَّرَهُ تَقدِيرا﴾[١١٩] ، وَقَالَ تَعَالَى ﴿وكَانَ أَمْرُ اللهِ قَدَراً مَّقْدُوراً﴾[١٢٠] .

٦٥- فَوَيلٌ لِمَنْ صَارَ لله تَعَالَى فِي القَدَرِ خَصِيماً[١٢١] ، وَأَحضَرَ لِلنَظَرِ فِيهِ قَلباً سَقِيما ، لَقَدِ التَمَسَ بِوَهْمِهِ فِي محض[١٢٢] الغَيبِ سِرّاً كَتِيماً ، وَعَادَ بِمَا قَالَ فِيهِ أَفَّاكاً أَثِيماً .

٦٦- وَالعَرشُ وَالكُرسِيُّ حَقٌّ[١٢٣] .

67. Yet, God has no need of the ʿarsh and whatever is beneath it.

68. He encompasses and transcends everything, and rendered His creation incapable of His encompassment.[52]

69. With faith, conviction, and resignation, we assert that God befriended Abraham ﷺ[53] and addressed Moses ﷺ.[54]

70. We believe in the angels, the prophets, and the books that were revealed to the messengers. And we bear witness that they were all following the manifest truth.

71. We refer to the people who face our qibla[55] as Muslim believers, as long as they acknowledge, confirm, and do not deny all that the Prophet ﷺ brought, stated, and imparted.

72. We do not speculate about God or dispute over God's religion.

73. We do not argue about the Qur'an. Rather, we testify that it is the Word of the Lord of the universe as revealed through the Trustworthy Spirit,[56] who taught it to the paragon of the messengers, Muḥammad ﷺ. It is the Word of God, the Sublime and Exalted. No mortal speech compares to it, and we do not say it is created.

74. We do not dissent from the majority of Muslims.

75. We do not declare anyone among the people of our qibla a disbeliever for any sin, as long as he does not deem it lawful.[57]

76. Nor do we opine that where there is faith, a sin does not harm the sinner.[58]

٦٧- وَهُوَ[١٢٤] مُستَغنٍ عَنِ العَرشِ وَمَا دُونَهُ .

٦٨- مُحِيطٌ بِكُلِّ شَيءٍ وَفَوقَهُ[١٢٥] ، وَقَد أَعجَزَ عَنِ الإِحَاطَةِ خَلقَهُ .

٦٩- وَنَقُولُ إِنَّ الله اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً ، وَكَلَّمَ مُوسَى تَكْلِيماً[١٢٦] ؛ إِيمَاناً وَتَصدِيقاً وَتَسْلِيماً .

٧٠- وَنُؤمِنُ بِالمَلائِكَةِ وَالنَّبِيِّينَ ، وَالكُتُبِ المنزلةِ عَلَى المُرسَلِينَ ، وَنَشْهَدُ أَنَّهُم كَانُوا عَلَى الحَقِّ المُبِين .

٧١- وَنُسَمِّي أهلَ قِبْلَتِنَا مُسْلِمِينَ مُؤمِنِينَ ، مَا دَامُوا بِمَا جَاءَ بِهِ النَّبِيُّ ﷺ[١٢٧] مُعتَرِفِينَ ، وَلَهُ بِكُلِّ مَا قَالَ[١٢٨] وَأَخبَرَ مُصَدِّقِينَ غَيْرَ مُكَذِّبِين[١٢٩] .

٧٢- وَلَا نَخُوضُ فِي اللهِ[١٣٠] ، وَلَا نُمَارِي فِي دِينِ اللهِ[١٣١] .

٧٣- وَلَا نُجَادِلُ فِي القُرآنِ ، وَنَشهَدُ أَنَّهُ كَلَامُ رَبِّ العَالَمِين[١٣٢] ، نَزَلَ بِهِ الرُّوحُ الأَمِينُ ، فَعَلَّمَهُ سَيِّدَ المُرسَلِينَ[١٣٣] مُحَمَّداً ﷺ[١٣٤] . وَهُوَ[١٣٥] كَلَامُ اللهِ تَعَالَى ، لَا يُسَاوِيهِ شَيءٌ مِنْ كَلَامِ المَخْلُوقِينَ ، وَلَا نَقُولُ بِخَلقِ القرآنِ[١٣٦] .

٧٤- ولا نُخَالِفُ جَمَاعَةَ المُسْلِمِينَ ،

٧٥- وَلَا نُكَفِّرُ أَحَداً مِنْ أَهْلِ القِبلَةِ بِذَنبٍ ، مَا لَم يَسْتَحِلَّه[١٣٧] ،

٧٦- وَلَا نَقُولُ : لَا يَضُرُّ مَعَ الإِيمَانِ[١٣٨] ذَنبٌ لِمَن عَمِلَهُ .

77. As for the virtuous among the believers, we trust that God will pardon them and admit them into Paradise by His grace. We do not, however, assume that about them, nor insist that they are in Paradise. We pray for the forgiveness of the sinful among them. And while we fear for their salvation, we never engender in them despair.

78. Assurance and despair both displace one from the congregation of Islam. For Muslims, the path of truth lies between them.

79. A believer does not lose his faith except by denying that which made him a believer.

80. Faith entails assertion with the tongue and conviction in the heart.

81. All that God revealed in the Qur'an and all that is verified from the Prophet ﷺ concerning sacred law and its explanation are true.

82. Faith is one reality, and the people of faith are essentially the same. Any disparity among them results from distinctions in knowledge, piety, struggle, and adherence to priorities.

83. All believers are the protected of the Beneficent. The noblest of them with God is the most obedient and most adherent to the Qur'an.

84. Faith is belief in God, His angels, His books, His messengers, the Last Day, the resurrection after death, and the decree—its good and evil, sweetness and bitterness are all from God, the Sublime and Exalted.

الحكم ٧٧- وَنَرجُو لِلمُحسِنِينَ مِن المُؤمِنِينَ أَنْ يَعفُوَ عَنْهُم وَيُدخِلَهُم الجَنَّةَ بِرَحمَتِهِ[١٣٩] ، وَلَا نَأمَنُ عَلَيهِم ، وَلَا نَشهَدُ لَهُم بِالجَنَّةِ ، وَنَستَغفِرُ لِمُسِيئِهِم ، وَنَخَافُ عَلَيهِم ، وَلَا نُقَنِّطُهُم ،

٧٨- وَالأَمْنُ وَالإِيَاسُ يَنْقُلَانِ عَن مِلَّةِ الإِسْلَامِ[١٤٠] ، وَسَبِيلُ الحَقِّ بَيْنَهُمَا لِأَهلِ القِبْلَةِ .

الإيمان ٧٩- وَلَا يَخرُجُ العَبدُ مِنَ الإِيمَانِ إِلَا بِجُحُودِ مَا أَدخَلَهُ فِيهِ .

٨٠- وَالإِيمَانُ : هُوَ الإِقرَارُ بِاللِّسَانِ ، وَالتَّصدِيقُ بِالجَنَانِ ،

٨١- وَأَنَّ جَمِيعَ مَا أَنزَلَ اللهُ فِي القُرآنِ[١٤١] ، وَجَمِيعَ مَا صَحَّ عَن رَسُولِ اللهِ ﷺ[١٤٢] مِنَ الشَّرعِ وَالبَيَانِ كُلُّهُ حَقٌّ[١٤٣] ؛

٨٢- وَالإِيمَانُ وَاحِدٌ ، وَأَهلُهُ فِي أَصلِهِ سَوَاءٌ ، وَالتَّفَاضُلُ بَينَهُمْ بِالتَقوى[١٤٤] ، ومخالفة الهوى ، وملازمة الأولى[١٤٥] .

٨٣- وَالمُؤمِنُونَ كُلُّهُم أَولِيَاءُ الرَّحْمنِ ، وَأَكْرَمُهُم عِندَ اللهِ[١٤٦] أَطوَعُهُم وَأَتْبَعُهُم لِلقُرآنِ .

٨٤- وَالإِيمَانُ[١٤٧] : هُوَ الإِيمَانُ بِاللهِ ، وَمَلَائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ، وَاليَومِ الآخِرِ ، وَالبَعْثِ بَعْدَ المَوتِ[١٤٨] ، والقَدَرِ خَيرِهِ وَشَرِّهِ وَحُلوِهِ وَمُرِّهِ مِنَ اللهِ تَعَالَى .

85. We believe in all of the above. We do not distinguish among any of His messengers, and we affirm all that they brought.

86. People of mortal[59] sins among the community of Muḥammad ﷺ will not abide in the Fire forever, as long as they died monotheists. This includes even the unrepentant that, nonetheless, met God as knowing believers. They are in His judgment and decree. If He pleases, He forgives and pardons them by His grace, as He mentioned in His Book: *Surely, God does not forgive idolatry, but He forgives anything less of whomever He pleases* (4:48). Or if He pleases, He punishes them in the Fire by His justice, and then removes them by His grace and through the intercession of those so granted among His obedient servants. He then sends them to His Paradise.

87. The above is such because God protects those who acknowledge Him. He will not treat them in either of the two abodes as He treats His deniers who are destitute of His guidance and bereft of His protection. O God, Protector of Islam and its adherents, root us firmly in Islam until we meet You in that state.

88. We consider congregational prayer behind any of the people of qibla, both the virtuous and the sinful, to be valid. We also pray over those among them who died.

89. We do not specify anyone among them to be in either Paradise or the Fire. We also do not accuse any of them of disbelief, idolatry, or hypocrisy, as long as none of that manifests from them. We resign their inner states to God, the Sublime and Exalted.

٨٥- وَنَحنُ مُؤمِنُونَ[١٤٩] بِذَلِكَ كُلِّهِ ، ولَا[١٥٠] نُفَرِّقُ بَينَ أَحَدٍ مِن رُسُلِهِ ، وَنُصَدِّقُهُم كُلَّهُم عَلَى مَا جَاؤُوا بِهِ[١٥١] .

٨٦- وَأَهْلُ الكَبَائِرِ مِن أُمَّةِ مُحَمَّدٍ ﷺ[١٥٢] فِي النَّارِ لَا يُخَلَّدُونَ إِذَا مَاتُوا ، وَهُم مُوَحِّدُونَ ، وَإِن لَمْ يَكُونُوا تَائِبِينَ ، بَعدَ أَنْ لَقُوا اللهَ[١٥٣] عَارِفِينَ مُؤمِنِينَ[١٥٤] ؛ وَهُم فِي مَشِيئَتِهِ وَحُكمِهِ ، إِنْ شَاءَ غَفَرَ لَهُم وَعَفَا عَنهُم بِفَضلِهِ ، كَمَا ذَكَرَ عَزَّ وَجَلَّ[١٥٥] فِي كِتَابِهِ العَزِيزِ[١٥٦] ﴿إِنَّ اللهَ لَا يَغفِرُ أَن يُشرَكَ بِهِ وَيَغفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾[١٥٧] وَإِنْ شَاءَ عَذَّبَهُم فِي النَّارِ بِعَدْلِهِ[١٥٨] ، ثُمَّ يُخرِجُهُم مِنهَا بِرَحمَتِهِ وَشَفَاعَةِ الشَّافِعِينَ مِن أَهلِ طَاعَتِهِ ، ثُمَّ يَبعَثُهُم إِلَى جَنَّتِهِ[١٥٩] ،

٨٧- وَذَلِكَ[١٦٠] بِأَنَّ اللهَ تَعَالَى تَوَلَّى أَهلَ مَعرِفَتِهِ[١٦١] ، وَلَم يَجعَلْهُم فِي الدَّارَينِ كَأَهلِ نُكرَتِهِ ، الَّذِينَ خَابُوا مِنْ هِدَايَتِهِ ، وَلَم يَنَالُوا مِن وِلَايَتِهِ . اللَّهُمَّ يَا وَلِيَّ الإِسلَامِ وَأَهلِهِ مَسِّكْنَا بِالإِسلَامِ[١٦٢] حَتَى نَلقَاكَ بِهِ .

٨٨- وَنَرَى الصَّلَاةَ خَلفَ كُلِّ بَرٍّ وَفَاجِرٍ مِن أَهْلِ القِبلَةِ ، وَنُصَلِّي[١٦٣] عَلَى مَن مَاتَ مِنهُم ؛

٨٩- وَلَا نُنزِلُ أَحَداً مِنهُم جَنَّةً وَلَا نَاراً ، وَلَا نَشهَدُ عَلَيهِم بِكُفرٍ وَلَا بِشِركٍ وَلَا بِنِفَاقٍ[١٦٤] ، مَا لَم يَظهَر مِنهُم شَيءٌ مِن ذَلِكَ[١٦٥] ، وَنَذَرُ سَرَائِرَهُم إِلَى اللهِ تَعَالَى .

90. We do not consider violence or coercive power against anyone from the community of Muḥammad ﷺ acceptable, unless legislated [by sacred law, such as penal punishments or the suppression of rebellion].

91. We do not accept any rebellion against our leaders or the administrators of our public affairs, even if they are oppressive. We also do not pray for evil to befall any one of them or withdraw our allegiance from them. We consider our civic duty to them concordant with our duty to God, the Sublime and Exalted, and legally binding on us, unless they command us to the immoral. We pray for their probity, success, and welfare.

92. We adhere to the Sunnah[60] and the majority [of scholars], and we avoid isolated opinions, discord, and sectarianism.

93. We love just and trustworthy people, and we loathe oppressive and treacherous people.

94. In inconclusive matters of knowledge, we assert, "God knows best."

95. We consider valid the dispensation of wiping over foot-coverings while residing or traveling, as related in authentic reports.[61]

96. Hajj and jihad* are perpetual obligations that are carried out under legitimate Muslim rulers—irrespective of their personal probity—until the End of Time. Nothing can nullify or rescind them.

97. We believe in the noble, angelic scribes whom God has appointed as guardians over us.

98. We believe in the Angel of Death, who is entrusted with seizing the souls of all sentient life.

* See Appendix B: "Understanding Jihad."

٩٠- وَلَا نَرَى السَّيفَ عَلَى أَحَدٍ مِن أُمَّةِ مُحَمَّدٍ ﷺ[١٦٦] إِلَّا مَن وَجَبَ عَلَيهِ السَّيفُ .

٩١- وَلَا نَرَى الخُرُوجَ عَلَى أَئِمَّتِنَا وَوُلَاةِ أُمُورِنَا ، وَإِن جَارُوا[١٦٧] ، وَلَا نَدعُو عَلَى أَحَدٍ مِنهُم[١٦٨] ، وَلَا نَنزَعُ يَداً مِن طَاعَتِهِم ، وَنَرَى طَاعَتَهُم مِن طَاعَةِ اللهِ عَزَّ وَجَلَّ فَرِيضَةً[١٦٩] ، مَا لَم يَأمُرُوا بِمَعصِيَةٍ[١٧٠] ، وَنَدعُو لَهُم بِالصَّلَاحِ والنجاحِ[١٧١] والمُعَافاةِ ،

٩٢- وَنَتَّبِعُ السُّنَّةَ وَالجَمَاعَةَ ، وَنَجتَنِبُ الشُّذُوذَ وَالخِلَافَ وَالفُرقَةَ ؛

٩٣- وَنُحِبُّ أَهْلَ العَدلِ وَالأَمَانَةِ ، وَنُبْغِضُ أَهْلَ الجَورِ وَالخِيَانَةِ .

٩٤- وَنَقُولُ : اللهُ أَعلَمُ ، فِيمَا اشتَبَهَ عَلَينَا عِلمُهُ[١٧٢] .

٩٥- وَنَرَى المَسحَ عَلَى الخُفَّينِ ، فِي السَّفَرِ وَالحَضَرِ ، كَمَا جَاءَ فِي الأَثَرِ .

٩٦- وَالحَجُّ وَالجِهَادُ فَرضَانِ[١٧٣] مَاضِيَانِ مَعَ أُولِي الأمرِ مِنْ أَئِمَّةِ[١٧٤] المُسلِمِينَ ، بَرِّهِم[١٧٥] وَفَاجِرِهِم ، إِلَى قِيَامِ السَّاعَةِ[١٧٦] لَا يُبطِلُهُمَا شَيءٌ وَلَا يَنقُضُهُمَا[١٧٧] .

٩٧- وَنُؤمِنُ بِالكِرَامِ الكَاتِبِينَ ، فَإِنَّ اللهَ قَدْ جَعَلَهُم عَلَينَا حَافِظِينَ[١٧٨] ؛

٩٨- وَنُؤمِنُ بِمَلَكِ المَوتِ ، المُوَكَّلِ بِقَبضِ أَروَاحِ العَالَمِينَ ؛

99. We believe in the punishment of the grave for all who warrant it. We believe in the interrogation by Munkar and Nakīr[62] of the deceased in his grave about his Lord, his religion, and his prophet, as conveyed in the narrations of the Prophet ﷺ and of his companions ﷺ.

100. One's grave is either a meadow from the gardens of Paradise or a pit from the abyss of the Fire.

101. We believe in the resurrection of the dead, the recompense of deeds on the Day of Judgment, the review [of one's entire life], the reckoning, the recital of [one's own] book [of actions], the reward and punishment, the Bridge over the Fire, and the Scales [upon which one's actions are weighed].

102. Paradise and the Fire are both created; however, they neither perish nor terminate.

103. God, the Sublime and Exalted, created Paradise and the Fire before creating [the world]. He then created denizens for both abodes. He admits to Paradise whomever He wills by His grace and condemns to the Fire whomever He wills by His justice.

104. All will act in accordance with their design and are moving inexorably toward the purpose for which they were created.

105. Welfare and affliction, good and evil, are determined for everyone.

106. The [divine] enablement that an act requires—for example, an act of obedience—which cannot be attributed to a creature, occurs concurrent with the act. As for the [material] enablement that results from health, capacity, poise, and sound means, it precedes the act. In sacred law, it is upon the latter that legal and moral obligation hinge, just as God, the Sublime and Exalted, states, *God obliges no soul with more than its own capacity* (Qur'an 2:286).

٩٩- وَبِعَذَابِ القَبرِ[١٧٩] لِمَن كَانَ لَهُ أَهلاً ، وَسُؤَالِ مُنكَرٍ وَنَكِيرٍ فِي قَبرِهِ[١٨٠] عَن رَبِّهِ[١٨١] وَدِينِهِ وَنَبِيِّهِ ، عَلَى مَا جَاءَت بِهِ الأَخبَارُ عَن رَسُولِ اللهِ ﷺ[١٨٢] ، وَعَنِ الصَّحَابَةِ[١٨٣] رَضِيَ اللهُ عَنْهُم أَجمَعِين[١٨٤] .

١٠٠- وَالقَبرُ رَوْضَةٌ مِن رِيَاضِ الجَنَّةِ ، أَوْ حُفرَةٌ مِنْ حُفَرِ النَّارِ[١٨٥] .

١٠١- وَنُؤمِنُ بِالبَعثِ[١٨٦] ، وَجَزَاءِ[١٨٧] الأَعمَالِ يَومَ القِيَامَةِ ، وَالعَرضِ ، وَالحِسَابِ ، وَقِرَاءَةِ الكِتَابِ ، وَالثَّوَابِ ، وَالعِقَابِ ، وَالصِّرَاطِ ، وَالمِيزَانِ[١٨٨] .

١٠٢- وَالجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ ، لَا تَفنَيَانِ أَبَداً وَلَا تَبِيدَانِ[١٨٩] .

١٠٣- وَإِنَّ[١٩٠] الله تَعَالَى خَلَقَ الجَنَّةَ وَالنَّارَ قَبلَ الخَلقِ[١٩١] ، وَخَلَقَ لَهُمَا أَهلاً ، فَمَن شَاءَ مِنهُم[١٩٢] إِلَى الجَنَّةِ[١٩٣] أَدخَلَهُ[١٩٤] فَضلاً مِنهُ ، وَمَنْ شَاءَ مِنهُم إِلَى النَّارِ[١٩٥] أَدخَلَهُ[١٩٦] عَدلاً مِنْهُ .

١٠٤- وَكُلٌّ يَعمَلُ لِمَا قَدْ فُرِغَ لَهُ[١٩٧] ، وَصَائِرٌ إِلَى مَا خُلِقَ لَه .

١٠٥- وَالخَيرُ وَالشَّرُّ مُقَدَّرَانِ عَلَى العِبَادِ .

١٠٦- وَالاستِطَاعَةُ الَّتِي يَجِبُ بِهَا الفِعلُ[١٩٨] ، مِنْ نَحوِ التَّوفِيقِ الَّذِي لَا يَجُوزُ أَنْ يُوصَفَ المَخْلُوقُ بِهَا تَكُون مَعَ الفِعلِ[١٩٩] ، وَأَمَّا الاستِطَاعَةُ مِن جِهَةِ[٢٠٠] الصِّحَّةِ وَالوُسْعِ وَالتَّمَكُّنِ[٢٠١] وَسَلَامَةِ الآلَاتِ فَهِيَ قَبلَ الفِعْلِ ، وَبِهَا يَتَعَلَّقُ الخِطَابُ ، وَهُوَ كَمَا قَالَ اللهُ تَعَالَى[٢٠٢] ﴿لَا يُكَلِّفُ اللهُ نَفْساً إِلَّا وُسْعَهَا﴾[٢٠٣] ؛

107. Human actions are God's creations but humanity's acquisitions.[63]

108. God, the Sublime and Exalted, has only obliged human beings to do what they are capable of doing, and they are only capable of doing what He obliged them to do—hence the meaning of "No strength or power exists save by means of God." We assert that no one's strategy, move, or change can avert anyone from any act of disobedience to God, unless accompanied by God's providence; nor has anyone the ability to initiate and fulfill duties to God save by the providence of God, the Sublime and Exalted.

109. Everything is confluent with the will of God, the Sublime and Exalted, and with His knowledge, judgment, and decree.

110. His will supersedes all other wills, just as His decree thwarts all ruses to avoid it.

111. God does what He wants yet is never iniquitous.

112. Holy is He beyond any evil or adversity, and transcendent is He above any blemish or perversity. *He is not questioned about what He does—it is they who will be questioned* (Qur'an 21:23).

113. In the supplications and charities of the living, there is benefit for the dead.

114. God, the Sublime and Exalted, answers prayers and fulfills needs.

115. He possesses everything, and nothing possesses Him.

116. Nothing is independent of God, even for the twinkling of an eye. Whoever imagines he is independent of God for even the twinkling of an eye has disbelieved and is among those brought to ruin.

117. God has wrath and pleasure, but not like that of any human.

١٠٧- وَأَفْعَالُ العِبَادِ هِيَ[١٠٤] خَلْقُ اللهِ ، وَكَسْبٌ مِنَ العِبَادِ[١٠٥] ؛

١٠٨- وَلَمْ[١٠٦] يُكَلِّفْهُمُ اللهُ تَعَالَى[١٠٧] إِلَّا مَا يُطِيقُونَ[١٠٨] ، وَلَا يُطِيقُونَ إِلَّا مَا كَلَّفَهُمْ[١٠٩] ، وَهُوَ حَاصِلُ[١١٠] تَفْسِيرِ[١١١] « لَا حَولَ وَلَا قُوَّةَ إِلَّا بِاللهِ »[١١٢] .

نَقُولُ[١١٣] : لَا حِيلَةَ لِأَحَدٍ ، وَلَا حَرَكَةَ لِأَحَدٍ ، وَلَا تَحَوُّلَ لِأَحَدٍ عَنْ مَعصِيَةِ اللهِ إِلَّا بِمَعُونَةِ اللهِ[١١٤] ، وَلَا قُوَّةَ لِأَحَدٍ عَلَى إِقَامَةِ طَاعَةِ اللهِ وَالثَّبَاتِ عَلَيهَا[١١٥] إِلَّا بِتَوفِيقِ اللهِ تَعَالَى[١١٦] .

١٠٩- وَكُلُّ شَيءٍ يَجْرِي بِمَشِيئَةِ اللهِ تَعَالَى[١١٧] وَعِلمِهِ وَقَضَائِهِ وَقَدَرِهِ .

١١٠- غَلَبَت مَشِيئَتُهُ المَشِيئَاتِ[١١٨] كُلَّهَا[١١٩] ، وَغَلَبَ قَضَاؤُهُ الحِيَلَ كُلَّهَا ،

الإيمان ١١١- يَفْعَلُ مَا يَشَاءُ[١٢٠] ، وَهُوَ غَيرُ ظَالِمٍ أَبَداً ؛

١١٢- تَقَدَّسَ عَنْ كُلِّ سُوءٍ وَحَيْنٍ[١٢١] ، وَتَنَزَّهَ عَنْ كُلِّ عَيبٍ وَشَيْنٍ ؛ ﴿ لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُم يُسْئَلُونَ ﴾[١٢٢] .

الشهادة ١١٣- وَفِي دُعَاءِ الأَحيَاءِ وَصَدَقَاتِهِم[١٢٣] مَنفَعَةٌ لِلأَموَاتِ .

الإيمان ١١٤- وَاللهُ تَعَالَى[١٢٤] يَستَجِيبُ الدَّعَوَاتِ ، وَيَقضِي الحَاجَاتِ ؛

١١٥- وَيَملِكُ كُلَّ شَيءٍ ، وَلَا يَملِكُهُ شَيءٌ ،

١١٦- وَلَا يُستَغنَى[١٢٥] عَنِ اللهِ تَعَالَى[١٢٦] طَرْفَةَ عَينٍ[١٢٧] ، وَمَنِ استَغْنَى[١٢٨] عَنِ اللهِ طَرْفَةَ عَينٍ ، فَقَد كَفَرَ وَصَارَ مِن[١٢٩] أَهلِ الخُسْرَانِ[١٣٠] .

١١٧- وَإِنَّ[١٣١] اللهَ[١٣٢] يَغضَبُ وَيَرضَى ، لَا كَأَحَدٍ مِنَ الوَرَى .

118. We love the companions of God's Messenger ﷺ. We are not, however, extreme in our love for any one of them. Nor do we dissociate from any of them. We loathe those who loathe them, and we only mention their merits. Loving them is essential to religion, faith, and spiritual excellence, and hating them amounts to infidelity, hypocrisy, and extremism.

119. We assert that the caliphate after the death of the Messenger ﷺ was first for Abū Bakr al-Ṣiddīq ﷺ, due to his preeminence and precedence over the entire community, and then for ʿUmar b. al-Khaṭṭāb ﷺ, followed by ʿUthmān b. ʿAffān ﷺ, and concluding with ʿAlī b. Abī Ṭālib ﷺ. They are the Guiding Caliphs and Guided Leaders.

120. We testify, as the Messenger of God ﷺ before us, that the ten whom he designated and assured of Paradise are indeed in Paradise.[64] His pronouncement is true, and they are Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥah, al-Zubayr, Saʿd, Saʿīd, ʿAbd al-Raḥmān b. ʿAwf, and Abū ʿUbaydah b. al-Jarrāḥ, who is the "Trustee of this Community" ﷺ.*

121. Whoever speaks well of the companions of the Messenger of God ﷺ, his chaste wives, and his purified progeny is absolved of hypocrisy.

* See Appendix C: "Biographies of the Ten Companions Promised Paradise."

١١٨. وَنُحِبُّ أَصْحَابَ رَسُولِ اللهِ ﷺ[٢٣٣] ، وَلَا نُفَرِّطُ فِي حُبِّ أَحَدٍ مِنهُم ، وَلَا نَتَبَرَّأُ مِنْ أَحَدٍ مِنهُم ، وَنُبْغِضُ مَن يُبْغِضُهُم ، وَبِغَيرِ الخَيرِ لا نذكُرهم[٢٣٤] ، وَحُبُّهُم دِينٌ وَإِيمَانٌ وَإِحسَانٌ ، وَبُغضُهُم كُفرٌ وَنِفَاقٌ وَطُغيَانٌ[٢٣٥] .

١١٩- وَنُثْبِتُ الخِلافَةَ بَعدَ رَسُولِ اللهِ ﷺ[٢٣٦] أَوّلاً لِأَبِي بَكرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنهُ ، تَفضِيلاً لَهُ[٢٣٧] وَتَقْدِيماً عَلَى جَمِيعِ الأُمَّةِ ، ثُمَّ لِعُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنهُ ، ثُمَّ لِعُثمَانَ[٢٣٨] رَضِيَ اللهُ عَنهُ ، ثُمَّ لِعَلِيِّ بنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنهُ[٢٣٩] ، وَهُمُ الخُلَفَاءُ الرَّاشِدُونَ وَالأَئِمَّةُ المَهْدِيُّونَ[٢٤٠] .

١٢٠- وَأَنَّ[٢٤١] العَشَرَةَ[٢٤٢] الَّذِينَ سَمَّاهُم رَسُولُ اللهِ ﷺ وَبَشَّرَهُم بِالجَنَّةِ[٢٤٣] ، نَشهَدُ لَهُم[٢٤٤] بِالجَنَّةِ ، عَلَى مَا شَهِدَ[٢٤٥] لَهُم[٢٤٦] رَسُولُ اللهِ ﷺ[٢٤٧] - وَقَولُهُ الحَقُّ - وَهُم : أَبُو بَكرٍ ، وَعُمَرُ ، وَعُثمَانُ ، وَعَلِيٌّ ، وَطَلحَةُ ، وَالزُّبَيرُ ، وَسَعدٌ ، وَسَعِيدٌ ، وَعَبدُ الرَّحمنِ بنُ عَوفٍ ، وَأَبُو عُبَيدَةَ بنُ الجَرَّاحِ وَهُوَ أَمِينُ هَذِهِ الأُمَّةِ[٢٤٨] ، رَضِيَ اللهُ عَنهُم أَجمَعِينَ[٢٤٩] .

١٢١- وَمَن أَحسَنَ القَولَ فِي أَصحَابِ رَسُولِ اللهِ ﷺ[٢٥٠] ، وَأَزوَاجِهِ الطَّاهِرَاتِ مِنْ كُلِّ[٢٥١] دَنَسٍ ، وَذُرِّيَّاتِهِ المُقَدَّسِينَ مِن كُلِّ رِجْسٍ ، فَقَد بَرِيءَ مِنَ النِّفَاقِ[٢٥٢] ؛

122. The pious scholars of the past and those after them who follow their path—the people of goodness and tradition, of understanding and profound scholarship—should be mentioned only in the best manner. Anyone who speaks ill of them has deviated from the path.

123. We do not prefer any saint to any prophet. Indeed, we assert, "One prophet is better than all of the saints."

124. We believe in the miracles of the saints as conveyed and verified by trustworthy narrators.

125. We believe in the signs of the End of Time, including the appearance of the Antichrist [65] and the Descent of Jesus, the son of Mary ﷺ, from the celestial realm. We also believe in the sun's rising in the west and the appearance of the Beast of the Earth[66] from its appointed place.

126. We do not believe diviners or soothsayers or anyone who claims anything that contradicts the Book, the Sunnah, or the consensus of Muslim scholars.

127. We consider the mainstream to be true and correct, and schism to be deviant and destructive.

128. The religion of God, both in Heaven and on earth, is one. It is the religion of Islam. God, the Sublime and Exalted, says, *Verily, the religion with God is submission* (Qur'an 3:19). The Sublime also states, *If anyone seeks other than submission to God as a religion, it will not be accepted from him* (Qur'an 3:85). Finally, the Sublime says, *And I am pleased with Islam as a religion for you* (Qur'an 5:3).

١٢٢- وَعُلَمَاءُ السَّلَفِ مِنَ السَّابِقِينَ وَمَن بَعدَهُم مِنَ التَّابِعِينَ - أَهلُ الخَيْرِ وَالأَثَرِ[٢٥٣] ، وَأَهْلُ الفِقْهِ وَالنَّظَرِ - لَا يُذكَرُونَ إِلَّا بِالجَمِيلِ ، وَمَن ذَكَرَهُم بِسُوءٍ فَهُوَ عَلَى غَيرِ السَّبِيلِ ؛

١٢٣- وَلَا نُفَضِّلُ أَحَداً مِنَ الأَولِيَاءِ عَلَى أَحَدٍ مِنَ الأَنبِيَاءِ عَلَيهِمُ السَّلام[٢٥٤] ، وَنَقُولُ : نَبِيٌّ وَاحِدٌ أَفضَلُ مِنْ جَمِيعِ الأَولِيَاء ؛

١٢٤- وَنُؤمِنُ بِمَا جَاءَ مِنْ كَرَامَاتِهِم ، وَصَحَّ عَنِ الثِّقَاتِ مِن رِوَايَاتِهِم[٢٥٥] .

١٢٥- وَنُؤمِنُ بِأَشرَاطِ السَّاعَةِ : مِنهَا خُرُوجُ الدَّجَّال[٢٥٦] ، وَنُزُولُ عِيسَى ابنِ مَريَمَ عَلَيهِما السَّلامُ[٢٥٧] مِنَ السَّمَاءِ ، وَنُؤمِنُ بِطُلُوعِ[٢٥٨] الشَّمسِ مِن مَغرِبِهَا ، وَخُرُوجِ دَابَّةِ الأَرضِ مِن مَوضِعِهَا .

١٢٦- وَلَا نُصَدِّقُ كَاهِناً[٢٥٩] وَلَا عَرَّافاً ، وَلَا مَن يَدَّعِي شَيئاً يُخَالِفُ[٢٦٠] الكِتَابَ وَالسُّنَّةَ وَإِجمَاعَ الأُمَّة ؛

١٢٧- وَنَرَى الجَمَاعَةَ حَقّاً وَصَوَاباً ، وَالفُرقَةَ زَيغاً وَعَذَابا .

١٢٨- وَدِينُ اللهِ فِي الأَرضِ وَالسَّمَاءِ[٢٦١] وَاحِدٌ ، وَهُوَ دِينُ[٢٦٢] الإِسلَامِ ، قَالَ اللهُ تَعَالَى[٢٦٣] ﴿إِنَّ الدِّينَ عِندَ اللهِ الإِسلَامُ﴾[٢٦٤] وقال تعالى ﴿وَمَن يَبتَغِ غَيرَ الإِسلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ﴾[٢٦٥] وَقَالَ تَعَالَى ﴿وَرَضِيتُ لَكُمُ الإِسلَامَ دِيناً﴾[٢٦٦] ؛

129. Islam lies between the extremes of excess and neglect, immanence and transcendence, determinism and free will, and assurance of salvation and despair of God's grace.

130. This is our religion and our creed in public and in private. We absolve ourselves before God of anyone who opposes what we have recounted and clarified here. We ask God for a firm foundation in faith, that He seal our lives with it, and that He protect and preserve us from any heresies, variant and baseless opinions, and corrupt doctrines, such as those of the Anthropomorphists,[67] Rationalists,[68] Pantheists,[69] Determinists,[70] Dualists,[71] and any other deviant sects that oppose the Sunnah and the majority of Muslim scholars and that ally themselves with misguidance. We are completely absolved from them. For us, they are astray and ruined. Ultimately, protection and success is from God alone.

١٢٩- وَهُوَ بَينَ الغُلُوِّ وَالتَّقصِيرِ ، وَبَينَ[٢١٧] التَّشْبِيهِ وَالتَّعْطِيلِ ، وَبَينَ الجَبرِ وَالقَدَرِ ، وَبَينَ الأَمْنِ وَالإِيَاسِ[٢١٨] .

١٣٠- فَهَذَا دِينُنَا وَاعتِقَادُنَا ظَاهِراً وَبَاطِناً ، وَنَحنُ بُرَآءُ[٢١٩] إِلَى اللهِ مِنْ كُلِّ مَن خَالَفَ[٢٧٠] الذِي ذَكَرنَاهُ وَبَيَّنَّاهُ ؛ وَنَسْأَلُ اللهَ تَعَالَى أَنْ يُثَبِّتَنَا عَلَى الإِيمَانِ[٢٧١] ، وَيَختِمَ لَنَا بِهِ ، وَيَعصِمَنَا مِنَ الأَهوَاءِ المُختَلِفَةِ[٢٧٢] وَالآرَاءِ المُتَفَرِّقَةِ ، وَالمَذَاهِبِ الرَّدِيَّةِ ، مِثْلِ : المُشَبِّهَةِ[٢٧٣] ، وَالمُعتَزِلَةِ[٢٧٤] ، وَالجَهمِيَّةِ ، وَالجَبْرِيَّةِ ، وَالقَدَرِيَّةِ ، وَغَيرِهِم ، مِنَ الَّذِينَ خَالَفُوا السُّنَّةَ[٢٧٥] وَالجَمَاعَةَ ، وَحَالَفُوا الضَّلَالَةَ[٢٧٦] ، وَنَحنُ[٢٧٧] مِنهُم بُرَآءُ[٢٧٨] ، وَهُم عِندَنَا ضُلَّالٌ وَأَردِيَاء . وَبِاللهِ العِصمَةُ وَالتَّوفِيقُ[٢٧٩] .

Appendix A

Biographies of Abū Ḥanīfah, Abū Yūsuf, and al-Shaybānī

Abū Ḥanīfah

Abū Ḥanīfah al-Nuʿmān b. Thābit al-Kūfī, also known as al-Imām al-Aʿẓam, the Greatest Imam (d. 150/767)

ABŪ ḤANĪFAH'S MOST eminent achievement was the systematization of Islamic legal doctrine that led to one of the major schools of Islamic law, which later became the official state-sponsored school of the Ottoman Empire, the Mughals, and others. In fact, at least half of the Muslims in the world today are among its followers, from Iraq and Iran to India and Pakistan, and from China and Japan to Europe and Africa.

Born in Kufa, an intellectual center of Iraq, Abū Ḥanīfah lived part of his life in the time of the Umayyad Empire and the remainder during the rule of the Abbasids after the Umayyads were overthrown in 132/750. He was from the immediate generation after the companions of the Prophet ﷺ (*al-tābiʿīn*), though some have declared him to be among those who succeeded that generation (*tābiʿ al-tābiʿīn*).

The son of a silk merchant, Abū Ḥanīfah spent some of his youth successfully earning a livelihood in the silk trade, but found that it did not fulfill his aspirations. He began his search for knowledge, studying under prominent scholars for years, and eventually became a *mujtahid*, one who is capable of independent juridical reasoning (*ijtihād*). Abū Ḥanīfah had also become a wealthy businessman, but his wealth did not prevent him from exuding generosity, as he donated much of his fortune to his students and colleagues. It is said that he paid five hundred dirhams to his son's teacher when he

completed the opening surah of the Qur'an, *al-Fātiḥah*; in his day, a ram cost one dirham. Abū Ḥanīfah was renowned not only for his generosity, but also for his piercing insight and superior intellect. It is therefore no coincidence that his school of thought makes the most prodigious use of analogical reasoning based on established precedents (*qiyās*) in its derivation of legal rulings (*aḥkām*).

Abū Ḥanīfah had many students, the most famous of whom were Qadi Abū Yūsuf al-Anṣārī and Muḥammad b. al-Ḥasan al-Shaybānī; they are called the "two companions" and were largely responsible for the preservation and organization of the Ḥanafī school. Ibn al-Mubārak (d. 181/797), a student of both Abū Ḥanīfah and Mālik, said, "If there is any one who should make use of analytical reasoning (*ra'y*), then Abū Ḥanīfah is most justified in doing so."

Abū Ḥanīfah studied with 4,000 scholars, a number of whom, such as Manṣūr b. al-Muʿtamar (d. 133/751) and Mujāhid b. Jabr (d. 104/722), can be found in the chains of narration (*asānīd*) of the canonical works of hadith by al-Bukhārī (d. 256/870) and Muslim (d. 261/875). Abū Ḥanīfah later authored many books, including *al-Fiqh al-akbar*, *al-Fiqh al-awsaṭ*, and a compilation of hadith known as *Musnad Abī Ḥanīfah*. His juristic methodology (*uṣūl*) is based on the Qur'an, the Sunnah, consensus (*ijmāʿ*), analogy (*qiyās*), and equity (*istiḥsān*). Abū Ḥanīfah was the first to systematize the subjects related to jurisprudence in the order that most subsequent scholars followed, beginning with purification (*ṭahārah*), followed by prayer (*ṣalāh*), and so forth. This ordering can be found in the canonical hadith texts as well as books of jurisprudence (*fiqh*). The main book for determining the dominant opinion in the Ḥanafī school is *Ḥāshiyat radd al-muḥtār ʿalā al-durr al-mukhtār* by Ibn ʿĀbidīn (d. 1252/1836).

Abū Ḥanīfah was widely respected for his legal acumen and for achieving the highest level of juristic thought. Al-Awzāʿī (d. 157/774) said of him, "[Abū Ḥanīfah] is the most knowledgeable when it comes to complex [judicial] matters." Al-Shāfiʿī (d. 204/820) stated, "All people are novices in jurisprudence when compared to Abū Ḥanīfah."[72] Other scholars have said that no one criticizes Abū Ḥanīfah except an envier or an ignoramus.

Beyond his intellectual abilities, he was recognized for his merciful and pious nature and for his general nobility. Zufar b. al-Hudhayl al-Baṣrī (d. 158/775), who was one of the oldest of Abū Ḥanīfah's students and who held different opinions from the Imam on several issues, stated, "Who is more noble than Abū Ḥanīfah? He was clement and forbearing and never engaged in backbiting; he was of such scrupulousness that all of creation could not duplicate it." The great Shāfiʿī scholar, al-Dhahabī (d. 748/1348), said of him, "Accounts of his piety and devotion have reached the degree of an unbroken chain of infallible narrations (*tawātur*)." One such account is of his refusal to sit in the shade of a wall belonging to someone to whom he had loaned money. He said, "Every loan that brings increase is usury." Abū Ḥanīfah was also known for his unwavering devotion to prayer, such that he spent forty years praying the dawn prayer without any need to renew his ablutions from the night prayer.

Courageously, Abū Ḥanīfah abstained from the demands of the sultans of his time; indeed, when al-Manṣūr (d. 158/774), the second caliph of the Abbasids, appointed him to a judgeship, he refused, citing scruples. When the caliph insisted and swore that Abū Ḥanīfah accept, he too insisted and swore he would not accept. The caliph subsequently confined the imam to his home until he died, in 150/767 in Baghdad.

Upon his death, over 50,000 people attended his funeral prayer, and al-Manṣūr came to pray over him at his grave, as did others for more than twenty days after his death. May God have mercy on him and fill his grave with light.

Abū Yūsuf al-Anṣārī

Yaʿqūb b. Ibrāhīm b. Ḥabīb al-Anṣārī al-Kūfī al-Baghdādī, also known as Abū Yūsuf (d. 182/798)

THE MOST RENOWNED of Abū Ḥanīfah's associates, Abū Yūsuf was not only a jurist but also a scholar of Qur'anic exegesis (*tafsīr*), hadith, and history. Yaḥyā b. Maʿīn (d. 233/848) said, "There

is no one more accomplished among those who prefer analytical reasoning than Abū Yūsuf, and there is no one from among Abū Ḥanīfah's associates who is more versed in jurisprudence."

Alongside Muḥammad al-Shaybānī, Abū Yūsuf helped form and develop the Ḥanafī school of jurisprudence. Once, while Abū Yūsuf was ill, his teacher, Abū Ḥanīfah, said to his companions, "When—far be it so—this man [Abū Yūsuf] dies, the world will lose one of its great scholars."[73] The first of Abū Ḥanīfah's students to spread his knowledge, Abū Yūsuf held the laudable position of judge for three successive caliphs, until he was decreed the "judge of judges," shortly before his death.

His beginnings were more modest. Born in Kufa, Abū Yūsuf was not from a wealthy family, and his father pressured him to go into business to earn a livelihood. When this affected his formal education, Abū Ḥanīfah took it upon himself to sponsor Abū Yūsuf, and gave him a substantial stipend each month. In pursuit of knowledge, Abū Yūsuf traveled to Medina and met Mālik.

Beyond his analytical skills as a jurist, Abū Yūsuf was pious; his litany of prayers in the day would equal one hundred units of prayer (*rakaʿāt*). He was also a scholar of hadith. Al-Ṭabarī (d. 310/923) stated about him, "The judge was an excellent legal scholar and ḥāfiẓ [one who has memorized over 100,000 hadith]; he was renowned for his memorization of hadith; he used to hear the hadith scholar recite fifty or sixty hadith, and then he would narrate them without delay to the people." Al-Dhahabī, himself a premier scholar of hadith, declared Abū Yūsuf a ḥāfiẓ of hadith. So, it was no surprise that Abū Yūsuf was the first hadith scholar whom Aḥmad b. Ḥanbal, the eponym of the Ḥanbalī school of Islamic law, sought in his studies.

Among the sayings attributed to Abū Yūsuf is, "Seeking wealth via alchemy results in bankruptcy; seeking religious knowledge via disputation results in heresy; and pursuing the study of isolated hadith results in being accused of falsehood."[74] He died in 182/798 in Baghdad. May God have mercy on him and fill his grave with light.

Muḥammad al-Shaybānī

Muḥammad b. al-Ḥasan b. Farqad al-Shaybānī, also known as Abū ʿAbd Allāh (d. 189/804)

MUḤAMMAD B. AL-ḤASAN had the good fortune to study under and be an associate of both Abū Ḥanīfah and, later, Abū Ḥanīfah's top student, Abū Yūsuf. He also journeyed to Medina and studied Mālik's *al-Muwaṭṭa'* with the imam himself. In fact, his narration of *al-Muwaṭṭa'* is widely read even to this day, especially in the Indian subcontinent.

Unlike his teacher and contemporary, Abū Yūsuf, Muḥammad b. al-Ḥasan came from a family of relative wealth and comfort. Born in Wasit, Iraq, and raised in Kufa, he spent much of his time studying the Arabic language and poetry, until the day he attended one of Abū Ḥanīfah's gatherings; he thereafter turned his attention towards jurisprudence and the Qur'an. When Aḥmad b. Ḥanbal was asked, "From whence did you acquire these legal subtleties?" he replied, "From the books of Muḥammad b. al-Ḥasan."[75] A prodigious writer, Muḥammad b. al-Ḥasan authored works on the shariah and the hadith sciences. Though he achieved the degree of *mujtahid*, he chose to remain within the school of his teacher, Abū Ḥanīfah. His juristic skills were such that when Abū Yūsuf died, the Abbasid caliph, al-Rashīd (d. 193/809), appointed Muḥammad b. al-Ḥasan chief judge (*qāḍī al-quḍāh*).

He also became a great scholar of Qur'anic exegesis, hadith, and literature, and his early education in Arabic language and poetry proved beneficial. His student, al-Shāfiʿī, stated, "If I wished to say that the Qur'an was revealed in the language of Muḥammad b. al-Ḥasan, I could say so, due to his literary eloquence."[76]

Al-Shāfiʿī also said, "I have not come across a man more learned in the Qur'an than Imam Muḥammad," and attributed much of what he learned to his studies with the Ḥanafī imam. He died in al-Rayy, in modern-day Iran, in 189/804. May God have mercy on him and fill his grave with light.

Appendix B

Understanding Jihad

THE WORD "JIHAD" means "struggle" or "striving" in the broadest sense, but in the context of *The Creed of Imam al-Ṭaḥāwī*, it connotes an armed struggle, either defensively for self-preservation or offensively for the removal of oppression. The triliteral stem of "jihad" is *j-h-d*, meaning "to struggle, exert effort." This meaning is at the core of the concept of jihad. According to al-Jurjānī (d. 816/1413) in his *Taʿrifāt*, jihad is "inviting to the truth" (*al-duʿā' ilā al-ḥaqq*).[77] This is confirmed in the Prophet's statement ﷺ, "The greatest jihad is speaking truth to unjust power."[78]

In Islamic discourse, there are two types of jihad, the lesser and the greater. The lesser jihad entails calling others to the truth and defending oneself from those who oppose that call; it also means using state-sanctioned martial forces to move from a condition of disequilibrium to one of harmony and balance. The greater jihad is the internal struggle with one's own self in opposing its appetites and impulses until it is in submission to God.

Jurists almost always use the word "jihad" to refer to armed struggle. However, the verb form of the word "jihad" (*jāhada*) is used in early Meccan chapters of the Qur'an before God sanctioned military action. In this earlier usage, the word is usually associated with aspects of the above-mentioned greater jihad. An understanding of varying levels and types of jihads has been one of the outstanding features of traditional Islamic exegetical and theological discourse, contrary to the monolithic usage that came to prevail in legal circles. For example, commenting on the verse, *and that you struggle (tujāhidūna) in the way of God with your possessions and your lives* (Qur'an

60:11), the noted theologian and exegete, Fakhr al-Dīn al-Rāzī (d. 606/1210), states the following:

> Jihad, after these two basic divisions [i.e., the greater and lesser jihads], is of three types: a person vis à vis his own self, which involves suppressing his ego and denying it its destructive lusts and appetites; a person vis à vis the generality of humanity, which involves not craving their possessions, and it involves being compassionate and merciful with them; and finally, a person vis à vis the world, which involves taking it as a provision for the Hereafter. Hence, there are five types of jihad.[79]

According to three of the four juristic schools of Sunni law (namely the Mālikī, Ḥanafī, and Ḥanbalī schools), the legal rationale for the external or lesser jihad is the removal of belligerence and not the removal of disbelief. In his *Fatāwā*, Ibn Taymiyyah provides the following explanation:

> Killing is permitted in sacred law only for a greater benefit, indicated by the Qur'anic verse, *Persecution is worse than killing* (2:217). That is, killing may be used, if necessary, to stop persecution. For this reason, non-combatants are not to be killed in jihad nor any whose disbelief is limited to themselves. Only when their disbelief affects others harmfully is opposing them sanctioned.[80]

In summary, jihad is not a holy war; in fact, war, which is a negative term in the Qur'an, is never described as holy in either the Qur'an or the prophetic traditions. Rather, jihad is a struggle, sometimes involving arms, in deference and preservation of the holy. In its martial form, it is not so much a just war as a justified military response to unjust conditions.

One of the most eminent living scholars of shariah, Shaykh Abdullah bin Bayyah, writes the following regarding jihad:

There are three types of jihad: fighting outward aggressors, opposing Satanic insinuations, and opposing the lower self. The last two meanings are according to various hadith, such as one related by Imam Aḥmad in his *Musnad* and Abū Dāwūd in his

Sunan on the authority of Fuḍālah b. ʿUbayd Allāh: the Prophet ﷺ said, "The real warrior (*mujāhid*) is the one who fights (*jāhada*) his own soul by obeying God's commands."[81] This is a strong (*ḥasan*) hadith. According to a weak (*ḍaʿīf*) hadith that is related by Imam al-Bayhaqī (d. 458/1066) on the authority of Jābir (d. 74/693), the Prophet ﷺ said while returning from Tabuk (9/630), "We have come from the lesser jihad to the greater jihad."[82] Scholars interpreted the greater jihad to mean the struggle against one's caprices and unhealthy desires, as well as fulfilling one's obligations of filial piety and parental service. According to a well-known hadith, the Prophet ﷺ said to a man who requested permission to enter the army, "Struggle by serving your parents (*fa fīhimā fa jāhid*)."[83]

The other meaning of jihad, martial struggle, is the one most commonly used, and it denotes opposing belligerent non-Muslims through military campaigns and war. There are many Qur'anic verses and hadith concerning jihad and its virtues, conditions, principles, and rules. It has a long history of practice between Muslims and their enemies and its reverberations still echo across time, to the present day. It is a subject of give and take, excess and neglect, moderation and extremes. Indeed, how many people have justified aggression, unjust wars, and worldly aspirations by invoking jihad? How many others have neglected it and reneged on their civic responsibilities in defending the lands of the Muslims from foreign aggression? How many movements devoid of the ethical and virtuous principles of jihad have defamed and tainted the honor of Islam and caused Muslims untold harm and difficulties? How many biased critics have attacked Islam, claiming that jihad has no justification, and that it simply inflicts continuous warfare and aggression against innocent non-Muslims? Examples of this abound in Orientalist writings.

But the truth is that jihad is not always synonymous with military action. Rather, it has a much broader connotation that refers to the defense of the truth and an invitation to that truth with the tongue, and this is the meaning of the verse in the Qur'anic chapter "the Criterion," *And struggle against them with it* (*wa jāhidhum bihi jihādan*

kabīran [25:52]). The pronoun "it" refers to the Generous Qur'an; hence, this verse commands Muslims to use Qur'anic proofs and arguments to oppose those who reject faith. Obviously, recitation of the Qur'an requires no use of weapons or military operations. Therefore, not every jihad involves the military. Nor is every military action by Muslims considered jihad.

Ibn Khaldūn in his Prolegomenon (*al-Muqaddimah*) divided wars into four types based upon their rationales. He wrote,

> Wars have always occurred in the world since God created it. The origin of war is the desire of certain human beings to take revenge on others, each party supported by people sharing its *esprit de corps*. When they have sufficiently excited each other for the purpose, and the two parties confront each other, one seeking revenge and the other trying to defend itself, there is war. It is something natural among human beings. No nation and no generation are free from it. The reason for revenge is, as a rule, either jealousy and envy, or aggression and hostility, or zeal on behalf of God and religion, or zeal on behalf of sovereign authority and the effort to maintain government. The first kind of war usually occurs between neighboring tribes and competing families. The second kind, which is a war of aggression and hostility, usually occurs among savage nations in less civilized areas.... Such people earn their livelihood with their lances and swords, and acquire their sustenance by depriving others of their possessions. They declare war against anyone who defends their property against them. They have no desire for rank and authority, only for depriving others of their possessions. The third [kind of war] is religious, and the sacred law refers to it as "jihad." The fourth is a war in defense of the sovereign against those who refuse to obey the state.

These are the four kinds of war. The first two are unjust, and the second two just. War in Islam is understood to be defensive, and it is never to coerce people into the religion.[84]

Ibn Taymiyyah said, "Islamic warfare is always defensive, because the basis of relationships with the non-Muslims is peaceful co-existence (*musālamah*); if one reflects deeply on the causes of the Prophet's ﷺ military expeditions, one will find that all of them were of this type."[85]

Appendix C

Biographies of the Ten Companions Promised Paradise

Abū Bakr

Abū Bakr al-Ṣiddīq, also known as ʿAtīq b. Abī Quḥāfah, Shaykh al-Islām, and ʿAbd Allāh b. ʿUthmān b. ʿĀmir al-Qurayshī al-Taymī (d. 13/634)

ABŪ BAKR is the first adult male who accepted the call of the Prophet Muḥammad, the first of the Prophet's companions to be promised Paradise, and the first of the Rightly-Guided Caliphs (*al-khulafā' al-rāshidūn*).

Abū Bakr was the Prophet's closest companion, and when the Prophet received divine sanction to emigrate from Mecca to Medina, the two traveled together. On their way to Medina, they took shelter in a cave; a Qur'anic verse mentions this incident and makes reference to Abū Bakr: *The second of two when the two were in the cave, and he* [the Prophet] *said unto his companion* [Abū Bakr], *"Grieve not; surely God is with us"* (9:40). Abū Bakr is referred to in the Qur'an more than once, though not by name, and it is the consensus of Muslim scholars that he is the greatest of the Prophet's followers. In fact, he and the Prophet were closely related, as the Prophet was married to Abū Bakr's daughter, ʿĀ'ishah.

Abū Bakr's strength of faith and utter devotion to the Prophet were exemplified in his immediate affirmation of the Prophet's Night Journey (*al-isrā'*) from Mecca to al-Masjid al-Aqṣā in Jerusalem and his subsequent Ascension (*al-miʿrāj*) through the heavens. The morning after this Ascension, when the Quraysh chieftains asked Abū Bakr about this seemingly implausible journey that the Prophet said he undertook, Abū Bakr replied, "If he said it,

then it must be true."[86] Because of Abū Bakr's unwavering belief, the Messenger of God ﷺ gave him the epithet "the Veracious" (*al-Ṣiddīq*).

After the Prophet's death, Abū Bakr's steadfastness, leadership, and devotion served him well. He averted a catastrophe by reminding the Prophet's companions, including ʿUmar ﷺ, "Whoever worshipped Muḥammad, know that Muḥammad has died, and whoever worships God, know that God is alive and will never die."[87] Abū Bakr's strength of conviction as well as his position as leader of seventy-five prayers in the Prophet's two-week absence led the companions to unanimously confer upon him the first caliphate. Almost immediately after Abū Bakr ﷺ became caliph, he had to contend with many of the Bedouin tribes who refused to pay zakat; he fought them in what came to be known as the "Wars of Apostasy" (*ḥurūb al-riddah*) until they complied. He also put down several revolts by various Arab tribes that had begun following false prophets, such as Musaylamah "the Liar." Also, it was under Abū Bakr's caliphate that Islam spread to the lands of Syria and Iraq.

Among Abū Bakr's many achievements was compiling the Qur'an into one complete text between two covers, called a *muṣḥaf*. Until then, it had been written on various leaves, wood, animal skins, and pieces of bone. Because Abū Bakr's death predated the dissemination and gathering of the hadith, only 142 prophetic sayings are narrated from him. Among the Prophet's companions found in the *asānīd* that trace back to Abū Bakr ﷺ are ʿUmar b. al-Khaṭṭāb (d. 23/644), Ibn Masʿūd (d. 33/653), ʿUthmān b. ʿAffān (d. 35/656), ʿAlī b. Abī Ṭālib (d. 40/661), ʿĀ'ishah (d. 59/679), Abū Hurayrah (d. 59/679), ʿAbd Allāh b. ʿAmr (d. 63/682), ʿAbd Allāh b. ʿAbbās (d. 68/687), ʿAbd Allāh b. ʿUmar (d. 73/693), Jābir b. ʿAbd Allāh (d. 74/693), ʿAbd Allāh b. al-Zubayr (d. 75/694), and Anas (d. 91/709) ﷺ.

Abū Bakr ﷺ was also a great scholar of Qurayshī genealogy and was known for his ability to interpret dreams. About him, the Prophet ﷺ said, "If the faith of the entire Muslim community (*ummah*) were put on one side of a scale, and the faith of Abū Bakr on the other side, the faith of Abū Bakr would outweigh it." He remained the caliph for

two years and four months before he passed away from illness; but before passing, he took the counsel of the senior companions of the Prophet ﷺ and designated his successor, ʿUmar b. al-Khaṭṭāb ﷺ. May God be pleased with him and fill his grave with light.

ʿUmar b. al-Khaṭṭāb

ʿUmar b. al-Khaṭṭāb b. Nufayl b. ʿAbd al-ʿUzzā b. Rayyāḥ, also known as Abū Ḥafṣ al-Qurashī al-ʿAdawī al-Fārūq, Shaykh al-Islām, and Amīr al-Mu'minīn ﷺ (d. 23/644)

A STAUNCH ENEMY of Islam at first, ʿUmar ﷺ embraced this religion after the Prophet ﷺ supplicated God that Islam be strengthened by one of the two ʿUmars (*aḥad al-ʿUmarayn*). Soon after he accepted Islam at the Prophet's hands, the companions enjoyed unprecedented liberties with their Meccan cohabitants, such as offering prayers publicly in the Sacred Precinct. The second of the ten companions promised Paradise, ʿUmar ﷺ was also the second in closeness to the Prophet ﷺ, after Abū Bakr al-Ṣiddīq ﷺ. The Prophet ﷺ said about ʿUmar ﷺ, "In the nations long before you were people who were spoken to [by the angels], although they were not prophets. If there is any one of them in my community, truly it is ʿUmar b. al-Khaṭṭāb."[88]

He is also referred to as *al-Fārūq* (the Discerner between Truth and Falsehood) because of his uncompromising justice and fairness. He was the second caliph, as he followed Abū Bakr's caliphate, and was the first to bear the title "Commander of the Faithful" (*amīr al-mu'minīn*). It was during ʿUmar's caliphate that Islam spread as far west as the Atlas Mountains in northwest Africa and as far east as Persia (present-day Iran). He was tall, broad-shouldered, and fearless, and all of this evoked respect and awe from others.

In addition to his reputation as a skilled fighter, horseman, and leader, ʿUmar ﷺ was also known for his compassion; it was his habit to roam the streets of Medina at night so as to personally feed and clothe the poor. Even after his successes on the battlefield and with the growing treasury, ʿUmar ﷺ refused to temper his

ascetic ways. When he entered Jerusalem to accept the keys to the city, he did so on foot wearing tattered clothes. Among the policies ʿUmar ﷺ initiated during his reign as caliph were the establishment of stipends for school teachers, public orators, imams, muezzins, and Jews and Christians who were poor.

Beyond his skills on the battlefield and his compassion, ʿUmar ﷺ was also renowned for his spiritual and devotional nature. It is reported that while delivering the sermon during the Friday congregational prayer, ʿUmar's spiritual insight allowed him to see a man named Sāriyah ﷺ, who was on the battlefield at the time, as commander of an army in Nahawand. ʿUmar shouted three times, "Sāriyah, the mountain!" Later, a messenger of the army returned to inform ʿUmar that Sāriyah ﷺ had heard his shout and understood the message, and that he and his group were victorious when they changed their battle position in relation to the mountain.[89]

ʿUmar ﷺ narrated 537 hadith from the Prophet ﷺ, one of the most famous of which begins, "Verily, actions are [judged] by intentions."[90] Among the companions who narrated from him are ʿAlī, Ibn Masʿūd, Ibn ʿAbbās, Abū Hurayrah, and his son, ʿAbd Allāh ﷺ. ʿUmar ﷺ regularly made supplications asking for martyrdom and death in Medina, where the Prophet ﷺ was buried, a seemingly inconceivable scenario given the strength of the Muslim armies and the stability of the Arabian Peninsula. Nonetheless, ʿUmar's plea was granted; he was assassinated shortly after morning prayers in the Prophet's mosque. ʿUmar ﷺ died a martyr from a knife wound at the age of sixty-six. May God be pleased with him and fill his grave with light.

ʿUthmān b. ʿAffān

ʿUthmān b. ʿAffān b. Abī al-ʿĀs b. Umayyah b. ʿAbd Shams b. ʿAbd Manāf, also known as Abū ʿAmr, Abū ʿAbd Allāh, Abū Laylā al-Qurashī al-Umawī, and dhū al-nūrayn ﷺ (d. 35/655)

THE THIRD OF the ten companions promised Paradise, ʿUthmān ﷺ was also the third of the Rightly-Guided Caliphs to succeed the

Prophet ﷺ in political rule over the community of Muslims. He was a scribe of the Qur'an and a *ḥāfiẓ*, one who has memorized the Qur'an; he is said to have recited the entire Qur'an in one unit of prayer. He initiated the third stage of establishing the written text of the Qur'an that God has sworn to protect from alteration. When dissension occurred among the Muslims regarding the various dialects in which the Qur'an had been revealed, ʿUthmān ﷺ ordered that all volumes of the Qur'an written in non-Qurayshī dialects be destroyed, and left the Qurayshī one as the official text; to this day, all texts of the Qur'an are identical to the ʿUthmānī text.

ʿUthmān ﷺ was called "the Possessor of Two Lights" (*dhū al-nūrayn*) because he was married to Ruqayyah ﷺ, one of the daughters of the Prophet ﷺ, and then, after her death, to her sister, Umm Kulthūm ﷺ. When ʿUthmān ﷺ immigrated to Abyssinia to escape persecution by the Meccans, the Prophet ﷺ said, "ʿUthmān is the first to emigrate with his family for the sake of God since Lot."[91] ʿUthmān ﷺ was also among those who immigrated to Medina, thus emigrating twice for the sake of God. The Prophet ﷺ attested to ʿUthmān's modesty, citing the angels' modesty and meekness before him.[92] There are 146 hadith narrated by ʿUthmān ﷺ. Among the companions who narrated from him are Abū Hurayrah, Jundub (d. 64/684), Ibn ʿAbbās, Ibn ʿUmar, ʿAbd Allāh b. al-Zubayr, and Anas ﷺ.

ʿUthmān's generosity was legendary. He equipped the army heading for Tabuk with 950 camels and 50 horses, and then placed a thousand gold dinars in the Prophet's lap, to which the Prophet ﷺ responded, "ʿUthmān can do no wrong after today."[93] It is reported that ʿUthmān ﷺ said, "No Friday has passed me by since I accepted Islam in which I did not free a slave, unless I was prevented by debt; then I would free him after that."[94]

During his caliphate, the lands of Armenia, Caucasia, Khurasan, Kirman, Sijistan, Cyprus, and much of North Africa came under Muslim control. His rule, like that of ʿUmar ﷺ who preceded him, was brought to an end through murder. One night, ʿUthmān ﷺ saw a dream in which the Prophet ﷺ told him, "Break your fast with us tomorrow."[95] ʿUthmān ﷺ fasted that day and was murdered by

several assailants who had crept into his house before sunset while he was reading the Qur'an on the last day of Dhū al-Ḥijjah, thirty-five years after the Hijrah. May God be pleased with him and fill his grave with light.

ʿAlī b. Abī Ṭālib

ʿAlī b. Abī Ṭālib b. ʿAbd al-Muṭṭalib b. Hāshim b. ʿAbd Manāf, also known as Abū al-Ḥasan al-Qurashī al-Hāshimī (d. 40/661)

FOR MOST OF his life, ʿAlī was perhaps the closest associate of the Prophet. A cousin of the Prophet who lived in his house from the age of five and was raised by the Prophet, ʿAlī later became his son-in-law. He is the fourth of the ten companions promised Paradise, and also the fourth and last of the Rightly-Guided Caliphs to succeed the Prophet in political rule over the community of Muslims.

ʿAlī was the first male child to believe in Islam; he accepted Islam two days after the start of the Prophet's mission, while still living in the Prophet's house. According to most narrations, ʿAlī was ten years of age at the time, but some say he was younger than that. He was also the first to pray behind the Prophet. ʿAlī also had the special blessing of being the husband of Fāṭimah al-Zahrā' (d. 11/633), the Prophet's daughter and one of the four women complete in faith. (Āsiyah, the Pharaoh's wife and caretaker of Moses; Maryam, the mother of Jesus; Khadījah, the first wife of the Prophet; and Fāṭimah, the daughter of the Prophet, are considered the four women complete in faith, according to a hadith in al-Bukhārī.) ʿAlī is also the father of the Prophet's grandchildren, al-Ḥasan (d. 49/669) and al-Ḥusayn (d. 61/680). In fact, the descendants of the Prophet are all from ʿAlī's offspring.

ʿAlī was a renowned swordsman and the Prophet's standard-bearer in battle, including the Battle of Badr, the first after the Prophet immigrated to Medina. In addition to his battlefield skills, ʿAlī was a ḥāfiẓ of the Qur'an, an eloquent speaker, and an ocean of spiritual wisdom. ʿAlī was the most judicious

of the Prophet's companions. Ibn Masʿūd ﷺ said, "The most knowledgeable of the people of Medina in the laws of inheritance and in judicial decisions is ʿAlī b. Abī Ṭālib."[96] The Prophet ﷺ had a profound love for him and praised him on various occasions. For example, the Prophet ﷺ said, "I am the city of knowledge, and ʿAlī is its gate."[97]

ʿAlī ﷺ lived an austere lifestyle, refusing even to accept a stipend from the treasury during his caliphate. It is said that he preferred only the coarsest of food and clothing. His eloquence was unsurpassed; in fact, a poetic litany is attributed to him, and many sayings of ʿAlī were transmitted and recorded. For example, he said, "There is no virtue in worship that is devoid of knowledge, or in knowledge that is devoid of comprehension, or in recitation [of the Qur'an] that is devoid of reflection." He also said, "May your happiness lie with what you have harvested for your afterlife, and may your sorrow lie with what has passed you by of it, and do not put too much stake in that which you have harvested from this life, and feel no sorrow for that which has passed you by from this life, and let your attention be for that which is after death." Another one of his sayings is, "The breaths that a person takes are footsteps conveying him to his death."[98] He also said, "The world and the hereafter are two conflicting enemies and two divergent paths. One who loves and befriends the world hates the hereafter and has enmity towards it. The world and the hereafter are like the east and the west, and the traveler is between them. To the extent that he draws close to one, he distances himself from the other."[99]

Among the 536 hadith that ʿAlī ﷺ transmitted was that the Prophet ﷺ once left him behind in the campaign of Tabūk, and ʿAlī ﷺ said, "O Messenger of God! Are you leaving me behind with the women and children?" The Prophet ﷺ replied, "Is it not pleasing to you that you are to me as Hārūn was to Mūsā, except that there is no prophet after me?"[100] According to Umm Salamah ﷺ, the Prophet ﷺ said, "Whoever loves ʿAlī loves me, and whoever hates ʿAlī hates me, and whoever hates me hates God."[101] Al-Suyūṭī narrates an incident wherein ʿAlī ﷺ took a Jewish man to court for stealing his coat of

armor. The judge ruled in the latter's favor, since ʿAlī ﷺ was not able to provide ample witnesses as to his ownership. The Jewish man was humbled by this experience and proclaimed, "The Commander of the Faithful brought me before his qadi, and his qadi judged against him. I witness that this is the truth, and I witness that there is no deity but God, and I witness that Muḥammad is the Messenger of God, and that the armor is your armor."[102]

When ʿAlī ﷺ became the caliph after the assassination of ʿUthmān ﷺ, he moved the capital of the caliphate from Medina to Kufa and for five years patiently bore civil strife and dissension, until he was assassinated by a member of the Khawārij (one of the most extreme factions to secede from the People of the Prophetic Way and the Majority of Scholars), who declared ʿAlī ﷺ a disbeliever in Islam and refused to recognize his authority as caliph. Forty years after the Hijrah of the Prophet ﷺ, in Ramadan, ʿAlī ﷺ was stabbed in the mosque shortly after morning prayers. He died two days later. His last words were, "There is no deity but God; Muḥammad is the Messenger of God." May God be pleased with him and fill his grave with light.

Ṭalḥah b. ʿUbayd Allāh

Ṭalḥah b. ʿUbayd Allāh b. ʿUthmān, also known as Abū Muḥammad al-Tamīmī al-Qurashī ﷺ (d. 36/656)

ṬALḤAH ﷺ WAS introduced to Islam through his friend, Abū Bakr ﷺ, and became one of the first eight men who accepted Islam. He is the fifth companion promised Paradise.

Ṭalḥah ﷺ was perhaps the most loyal and unwavering associate of the Prophet ﷺ on the battlefield. He accompanied the Prophet ﷺ in the Battle of Uḥud when the Muslim army was in disarray, and swore to stay by his side even if it meant death. He survived the battle with seventy-five wounds while staunchly defending the Prophet ﷺ. Ṭalḥah ﷺ sacrificed himself so valiantly on that day that the Prophet ﷺ used to say, "Whoever wants to see a martyr walking on two feet, look at Ṭalḥah bin ʿUbayd Allāh."[103] The only

battle he missed was that of Badr, as he and Saʿīd b. Zayd ﷺ had been sent by the Prophet ﷺ on a reconnaissance mission and were unaware that the battle had taken place.

Ṭalḥah's gallantry was matched by his generosity. He often paid off the debts of his clansmen from the money he made from his extensive trade dealings in Iraq. One day, his wife found him in a disagreeable mood; when she found out that some monetary holdings were troubling him, she advised him to distribute some to his clan. Ṭalḥah ﷺ distributed all four hundred thousand silver dirhams that he had.

Ṭalḥah ﷺ was killed during the Battle of the Camel in 36/656 and was buried in Basra, although he was not there to fight. It is reported that a stray arrow penetrated his chest, upon which he said, "In the Name of God, and God's decree must come to pass." May God be pleased with him and fill his grave with light.

Al-Zubayr b. al-ʿAwwām

Al-Zubayr b. al-ʿAwwām b. Khuwaylid, also known as Abū ʿAbd Allāh al-Asadī al-Qurashī ﷺ (d. 36/656)

AL-ZUBAYR ﷺ, a cousin of the Prophet ﷺ and the sixth companion to be promised Paradise, was one of the early Muslims who immigrated twice, first to Ethiopia and later to Medina. He was the first to draw a sword for Islam: when he heard in Mecca that the Prophet ﷺ had been killed, he rushed out of his house with nothing but his drawn sword. To his surprise, he came across the Prophet ﷺ, who inquired about his mission, and al-Zubayr ﷺ explained what he had heard and said he intended to fight all of Mecca. The Prophet ﷺ then supplicated on his behalf.

Al-Zubayr ﷺ was one of the first and youngest companions to accept Islam, and did so at the age of eight. His father tried to coerce and cajole him to reject the faith, but he remained steadfast, stating, "I will never return to disbelief." Al-Zubayr ﷺ fought in the service of Islam; his chest was riddled with scars from the wounds he had received in the many battles in which he had participated, including

Badr and Uḥud. Accounts of these battles frequently mention al-Zubayr ﷺ alongside ʿAlī ﷺ and other prominent companions of the Prophet ﷺ, fighting and serving the Prophet ﷺ tirelessly.

Al-Zubayr ﷺ was endowed with considerable wealth, which he did not hesitate to give in charity or in the service of Islam. His great stature and commitment to Islam continued after the death of the Prophet ﷺ. ʿUmar ﷺ considered him to be one of those who was qualified to be caliph after him and entrusted al-Zubayr ﷺ to decide the fate of the caliphate after his death. Al-Zubayr ﷺ did not fight on the day of the Battle of the Camel, refusing to take sides, and turned to leave, but Ibn Jarmūz killed him near Basra. Al-Zubayr ﷺ died thirty-six years after the Hijrah. May God be pleased with him and fill his grave with light.

Saʿd b. Abī Waqqāṣ

Saʿd b. Abī Waqqāṣ Mālik b. Wuhayb b. ʿAbd Manāf, also known as Abū Isḥāq al-Zuhrī al-Qurashī ﷺ (d. 55/675)

THE SEVENTH COMPANION to be promised a place in Paradise, Saʿd ﷺ was one of the first people of Mecca to accept Islam, having done so when he was only seventeen years of age.

Saʿd ﷺ explained that the following Qur'anic verse referred to him: *And if they* [your parents] *coerce you to associate with Me those you do not know, then do not obey them* (29:8). He said, "[My mother] said, 'Has not God commanded righteousness? I swear by God that I will not eat or drink until I die or you renounce Islam.'" However, seeing Saʿd's resolve in persisting in his new faith, she eventually ate.[104]

His steadfast devotion to the service of Islam carried onto the battlefield. Saʿd ﷺ was the first to cast an arrow in the Battle of Badr, and the Prophet ﷺ supplicated for him, "O Lord, direct his shooting and respond to his prayer." Saʿd ﷺ also participated in the rest of the major battles of the Prophet ﷺ.

Saʿd ﷺ was blessed with wealth and was very generous. Once when he fell ill, he asked the Prophet ﷺ if he should leave two-thirds of his wealth to charity and the remainder to his daughter.

The Prophet ﷺ instructed him to leave two-thirds to his daughter and the remainder to charity, as leaving his heirs with provision was better than leaving them in poverty.

After the death of the Prophet ﷺ, Saʿd ﷺ served as a provincial governor under both ʿUmar and ʿUthmān ﷺ, and led the armies that facilitated the entrance of Iraq and the cities of Persia into the Muslim domain. He was governor of Kufa for a time and then returned to Medina. Later in life, he lost his eyesight, and then died at home near Medina. He was buried in the same shrouds that he wore on the day of Badr, as he had requested. May God be pleased with him and fill his grave with light.

Saʿīd b. Zayd

Saʿīd b. Zayd b. ʿAmr b. Mufayl ﷺ (d. 50/670)

THE EIGHTH COMPANION whom the Prophet ﷺ said would undoubtedly attain Paradise was Saʿīd ﷺ, who accepted Islam early in the Meccan period, before he had reached the age of twenty.

His father, Zayd b. ʿAmr b. Mufayl, was among those who rejected the idolatry of the pagan Arabs and who traveled in search of the knowledge of the true Abrahamic faith that the Arabs had lost. He also used to rescue infant girls marked for death by burial, a crude pre-Islamic pagan practice among some Arabs. Although he met the Prophet ﷺ, Zayd died prior to Muḥammad's advent of prophethood; however, the Prophet ﷺ nonetheless later confirmed his salvation, stating, "He will come on the Day of Resurrection as a nation unto himself."[105]

Raised in a house that rejected polytheism and idolatry, Saʿīd ﷺ married Fāṭimah ﷺ, the sister of ʿUmar b. al-Khaṭṭāb ﷺ, and both accepted Islam, concealing their new faith from the pagan Meccans, especially from ʿUmar ﷺ. It was in the house of Saʿīd and Fāṭimah that ʿUmar ﷺ, who had set out to kill the Prophet ﷺ, experienced his transformation upon reading a passage of the Qur'an.[106]

Saʿīd ﷺ participated in all of the Prophet's battles except for Badr; he missed it because he was on a reconnaissance mission with

Ṭalḥah ﷺ, on orders from the Prophet ﷺ. For that reason, upon their return, the Prophet ﷺ ensured that both Saʿīd and Ṭalḥah ﷺ were included among those who received a portion of the battle's spoils. After the death of the Prophet ﷺ, Saʿīd ﷺ continued to serve Islam, fighting against the Persians and participating in the siege and eventual surrender of Damascus, and then serving as its first Muslim governor. He died at the age of seventy and was buried in ʿAqīq, a small town outside of Medina, in the Baqīʿ cemetery. May God be pleased with him and fill his grave with light.

ʿAbd al-Raḥmān b. ʿAwf

ʿAbd al-Raḥmān b. ʿAwf b. ʿAbd ʿAwf al-Qurashī ﷺ (d. 31/654)

ʿABD AL-RAḤMĀN ﷺ is the ninth companion that the Prophet ﷺ mentioned would undoubtedly attain Paradise, and was one of the few companions that led the Prophet ﷺ in prayer. ʿAbd al-Raḥmān ﷺ was one of the first eight people to accept Islam, and experienced the suffering that befell many of the early Muslims. When persecution at the hands of the pagan Meccans became too great, he accompanied the other emigrants from Mecca to Ethiopia, and later immigrated to Medina.

ʿAbd al-Raḥmān ﷺ knew both poverty and wealth. When he left Mecca, he left all he owned behind, and arrived in Medina virtually destitute. His designated Anṣārī brother from Medina, with whom the Prophet ﷺ had paired him, offered him assistance, but ʿAbd al-Raḥmān ﷺ declined, saying, "May God bless you in your wealth and family, but direct me to the marketplace," as he preferred to earn his own way.[107] Soon, he became a successful businessman and married. He was among the wealthier companions and gave in charity more than half his wealth on more than one occasion.

ʿAbd al-Raḥmān's philanthropy did not bring about any delusional self-aggrandizement, for it was said that he was indistinguishable from his slaves when among them. He was also a brave fighter and fought in the Battle of Badr. He was one of the few who remained steadfast with the Prophet ﷺ during the Battle of Uḥud, in which

he was wounded so severely that he walked with a limp thereafter. He was buried in the Baqīʿ cemetery in Medina. May God be pleased with him and fill his grave with light.

Abū ʿUbaydah b. al-Jarrāḥ

ʿĀmir b. ʿAbd Allāh b. al-Jarrāḥ, better known as Abū ʿUbaydah b. al-Jarrāḥ ﷺ *(d. 18/640)*

LIKE MOST OF those among the ten promised Paradise, Abū ʿUbaydah ﷺ was one of the first to accept Islam and among the few who memorized the entire Qur'an and participated in the immigrations to Ethiopia and Medina. The Prophet ﷺ designated him "Trustee of the Muslim Community" (*amīn al-ummah*) because of his meticulous honesty.

Abū ʿUbaydah ﷺ persevered under the persecution that the early Muslims suffered, even when it came from his own family. He fought fearlessly in the Battle of Badr, and was compelled to combat his own father, which he did with great difficulty. He was also among those who guarded the Prophet ﷺ during the chaos of the Battle of Uḥud. On that day, when the Prophet ﷺ was severely injured by shards of his shield that became lodged in his noble face, Abū ʿUbaydah ﷺ determined that using his teeth would be the best way to extract the shards, as that would cause the least pain to the Prophet ﷺ; Abū ʿUbaydah ﷺ lost two of his teeth in the process.

Both in his personal life and on the battlefield, Abū ʿUbaydah ﷺ always placed service to Islam far above his own interests. On one occasion, the Prophet ﷺ appointed him to lead an army sent to reinforce another army led by ʿAmr b. al-ʿĀṣ ﷺ (d. 42/663), which included senior companions such as Abū Bakr and ʿUmar ﷺ. When Abū ʿUbaydah ﷺ and his army arrived, ʿAmr ﷺ asserted his leadership over both armies. To avoid wrangling over leadership, Abū ʿUbaydah ﷺ relinquished control of his army to ʿAmr ﷺ.

An indication of how much Abū ʿUbaydah ﷺ was revered by those around him is this reported incident: ʿUmar b. al-Khaṭṭāb ﷺ asked some of his companions, "What do you wish for?" The first

stated that he wished for a house full of gold that he may spend in God's cause, and a second man said he wished for a house full of pearls and gems that he may spend in God's cause and in charity. ʿUmar ﷺ then said, "I wish that this house was full of men like Abū ʿUbaydah b. al-Jarrāḥ."[108]

During the caliphate of ʿUmar ﷺ, Abū ʿUbaydah ﷺ led the Muslim army to many victories in Syria. After much of the area came under Muslim control, Syria was stricken by plague. Abū ʿUbaydah ﷺ remained faithfully with his troops to suffer whatever they might suffer, and he eventually died from the plague. Abū ʿUbaydah ﷺ passed away during the caliphate of ʿUmar b. al-Khaṭṭāb ﷺ. May God be pleased with him and fill his grave with light.

The biographies in Appendices A and C were compiled by Waleed Mossad and Harun Spevack using the following sources:

Abū Ḥijlah, ʿImād al-Dīn. *al-Nujūm al-lāmiʿah fī thaqāfat al-muslim al-jāmiʿah*. Amman: Dār al-Rāzī, 1998.

Hamid, Abdul Wahid. *Companions of the Prophet*. Vols. 1 and 2. Leicester: Muslim Education and Literary Services, 1998.

Ibn al-Jawzī, Abū al-Faraj Jamāl al-Dīn ʿAbd al-Raḥmān b. ʿAlī. *Ṣifat al-ṣafwah*. Beirut: al-Maktabah al-ʿAṣriyyah, 2004.

Keller, Nuh Ha Mim. *Reliance of the Traveler*. Revised edition. Brentwood, Maryland: Amana Corporation, 1997.

al-Sabtī, ʿIyāḍ b. Mūsā b. ʿIyāḍ. *Tartīb al-madārik wa taqrīb al-masālik li maʿrifat aʿlām madhhab Mālik*. Rabat, Morocco: n.p., n.d.

as-Suyuti, Jalal ad-Din. *The History of the Khalifahs Who Took the Right Way*. Translated by Abdassamad Clarke. London: Ta-Ha Publishers, 1996.

al-Ziriklī, Khayr al-Dīn. *al-Aʿlām: qāmūs tarājim li ashhar al-rijāl wa al-nisā' min al-ʿArab wa al-mustaʿribīn wa al-mustashriqīn*. 5th ed. Beirut: Dār al-ʿIlm li al-Malāyīn, 1980.

Appendix D

Additional License to Transmit and Translate (*Ijāzah*)

الحمد لله والصلاة والسلام على سيدنا محمد وعلى آله وصحبه ومن والاه . أما بعد : فأروي العقيدة الطحاوية عن شيخنا السيد علوي بن عباس بن عبد العزيز بن عباس المكي الإدريسي الحسني المالكي (توفي سنة ١٣٩١) والشيخ محمد نور سيف والأستاذ أبي الفيض وأبي عيسى محمد ياسين بن محمد عيسى الفاداني المكي الحسني (ت ١٤١١) رحمهم الله عن الشيخ العلامة عبد الله بن محمد غازي الهندي المكي الحنفي (ت ١٣٦٥) عن شيخه العلامة الشيخ محمد عبد الحق بن شاه محمد بن يار محمد الإلهآبادي المكي (ت ١٣٣٣) عن شيخه العلامة عبد الغني بن أبي سعيد الدِّهْلَوي المدني العُمَري المُجدِّدي (ت ١٢٧٣) عن العلامة الشهير الشيخ محمد عابد بن أحمد بن محمد مراد بن يعقوب السِّنْدي الخزرجي (ت ١٢٥٧) عن شيخه السيد أحمد بن سليمان الهجام عن العلامة الشيخ محمد بن علاء الدين بن محمد بن عبد الباقي المِزْجاجي الزَّبيدي الحنفي عن العلامة أبي الأسرار الشيخ الحسن بن علي بن محمد بن عمر العُجَيْمي (ت ١١١٤) عن الصفي أبي الوفا أحمد بن محمد بن أحمد «العَجِل» بن محمد (ت ١٠٧٤) عن الإمام يحيى بن مُكرَّم بن المُحبّ أبي المَعالي محمد بن محمد بن أحمد الطبري الحسيني عن شيخ الإسلام القاضي أبي يحيى زكريا بن محمد بن أحمد بن زكريا الخَزْرَجيّ الأنصاريّ (ت ٩٢٥) قال أنبأنا الحافظ أبو النَّعيم رِضْوانُ بن محمد بن يوسف العُقْبي (ت ٨٥٢) قال أنبأنا الشريف أبو الطاهر محمد بن أبي اليُمن محمد بن أبي الفَرَج عبد اللطيف بن أحمد «ابن الكوَيْك» المصري (ت ٨٢١) عن العلامة الشيخ أبي إسحاق إبراهيم بن بركات بن أبي الفضل «ابن القُرَيْشَة» البَعلي الحنبلي (ت ٧٤٠) قال أنبأنا الشيخ محمد بن أبي الحسين أحمد بن عبد الله بن عيسى اليُونِيني البَعْلَبَكّي (ت ٦٥٨) قال أنبأنا الحافظ أبو

موسى محمد بن أبي بكر عمر بن أبي عيسى أحمد بن عمر بن محمد المديني الإصْفَهاني (ت ٥٨١) قال أنبأنا أبو الفتح «ابن الإخْشِيذ» إسماعيل بن الفضل بن أحمد الإصْفَهاني السراج (ت ٥٢٤) قال أنبأنا أبو الفتح منصور بن الحسين بن علي بن القاسم الإصْفَهاني الثاني (ت ٤٥٠) قال أنبأنا الحافظ أبو بكر «ابن المُقْرِىء» محمد بن إبراهيم بن عليّ بن عاصِم الإصْفهاني (ت ٣٨١)، قال أنبأنا مؤلفه الإمام الحافظ أبو جعفر أحمد بن محمد بن سلامة الأَزْدِيّ الحَجْرِيّ الطحاويّ (ت ٣٢١) رحمه الله ونفعنا بعلومه آمين . وقد أجزتُ فضيلة العلامة الشيخ حمزة يوسف هانسُن برواية هذه العقيدة بالسّند المذكور وبترجمتها وأرجو من فضيلته أن لا ينساني من دعواته في خلواته وجلواته.

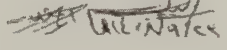
كتبه الفقير إلى عفو المنان

أحمد جابر حبران

شهد على صحة هذا السند

الشيخ عبد الله بن حسين القاضي

والشيخ أحمد بن عبد الله الدوغان



Notes to the English Text

NOTES TO THE PREFACE

1. Bakrī Rajab, *Hidāyat al-murīd ilā jawharat al-tawḥīd*, 1st ed. (Damascus: Dār al-Khayr li al-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ, 1994), 14.
2. ʿAbd al-Ḥayy Ḥasan al-ʿUmrānī, *Taḥt ẓilāl al-Qur'ān wa al-sunnah* (Morocco: Maṭābiʿ Fuḍālah, 1982), 170.
3. Ibid.
4. Ibid., 162.

NOTES TO THE INTRODUCTION

5. Aḥmad b. Aḥmad b. ʿĪsā al-Burnasī al-Fāsī Zarrūq, *Sharḥ al-ḥikam al-ʿAṭā'iyyah*, ed. Aḥmad Zakī ʿAṭiyyah (Benghazi: al-Jāmiʿah al-Lībiyyah, Kulliyyat al-Ādāb, 1971).
6. William Montgomery Watt, *Islamic Philosophy and Theology: An Extended Survey* (Edinburgh: Edinburgh University Press, 1992), 2.
7. Ibid., 1.
8. Ibid., 3.
9. Ibid., 5.
10. Ibid., 9.
11. See Ibn Qayyim al-Jawziyyah, *Iʿlām al-muwaqqiʿīn ʿan Rabb al-ʿĀlamīn* (Beirut: Dār al-Kitāb al-ʿArabī, 2004), 1:40.
12. The resemblance of these early Khawārij to the contemporary phenomenon of the neo-Khawārij is startling. Since the time of the Khawārij, many Muslim sects have appeared, declaring war on other Muslims who do not agree with them. Their cry is "No decision but God's" (*lā ḥukma illā li l-lāh*), arrogating to themselves the knowledge of God's decision in any given situation. Many of them contend that since Muslim governments do not rule by Islam, they are in apostasy

and their blood is permissible. This contradicts obvious principles of Islam, and the behavior of the great scholars has been otherwise ever since the beginning of Islam.

13. Although this area has been grossly neglected throughout the history of Western science, an intriguing account of the *kalām* atomic theory is presented in Bernard Pullman's *The Atom in the History of Human Thought*. He admits that Islam was the first to proclaim that faith in a unique God, Master of the Universe, is entirely compatible with an atomic theory that grounds human understanding of the mechanics of the world in speculative science and not revelation. See Bernard Pullman, *The Atom in the History of Human Thought* (Oxford: Oxford University Press, 1998), 114.

14. The attributes of God, according to the Ashʿarī school, are twenty and identify the necessary qualities of divinity, without which the understanding of divine perfection would be incomplete. They are the existential attribute of being and the five negating attributes of pre-eternity; perpetuity; independence; dissimilarity; and unity of acts, attributes, and essence. Added to these are the seven attributes of omniscience, hearing, seeing, speaking, life, omnipotence, and volition. The active participles were included to reach twenty necessary attributes of God. The Muʿtazilah claimed that God was the Omniscient without the attribute of knowledge, the Omnipotent without the attribute of power added to His essence, etc. This led the Sunni scholars to accuse the Muʿtazilah of "denying God's attributes" and to charge them with heresy. Abū Hāshim developed the theory of states to explain this seeming contradistinction from the Sunni affirmation of the attributes. For a more complete exploration of the subject, see Richard Frank's extraordinary study of the subject in *Beings and Their Attributes: The Teaching of the Basrian School of the Mu'tazila in the Classical Period* (Albany: State University of New York Press, 1978).

15. This second principle proved to be the weak link. Abū al-Ḥasan al-Ashʿarī exposed the flaw in this argument by asking about a child who dies. What would be the child's ultimate destination? He argues that if the child went to Paradise, he did so on no merit of his own, and hence unjustly; likewise, if the child went to Hell, he did so unjustly.

16. The uncreatedness of the Qur'an was never discussed by the Prophet ﷺ or his companions ﷺ. The debate of the Qur'an being created or uncreated was introduced by the Muʿtazilah; they concluded that the Qur'an must be created, and their position, in turn, forced the Sunnis to respond. Fifty years later, the complete doctrinal formulation of the uncreatedness of the Qur'an was articulated by Imam al-Ashʿarī, and those who maintained otherwise were effectively silenced.

NOTES TO THE AUTHOR'S BIOGRAPHY

17. ʿAbd Allāh Naẓīr Aḥmad, *Abū Jaʿfar al-Ṭaḥāwī* (Damascus: Dār al-Qalam, 1991), 71, quoting Imam al-Sakhāwī, *al-Ḍaw' al-lāmiʿ li ahl al-qarn al-tāsiʿ* (Beirut: Dār Maktabāt al-Ḥayāh, 1966), 4:65.

18. Ibid., 72.

19. The second Abū Jaʿfar is Aḥmad b. Abī ʿImrān Abū Jaʿfar al-Ḥanafī, the judge.

20. Ibn Daqīq al-ʿĪd (d. 702/1302).

21. Muḥammad Yaḥyā al-Walātī, *Fatḥ al-Wadūd ʿalā marāqī al-suʿūd* (Riyadh: ʿĀlam al-Kutub, 1992), 216.

22. Ibid.

23. Aḥmad Jābir Jibrān, *al-Taʿlīqāt al-sunniyyah ʿalā matn al-ʿaqīdah al-Ṭaḥāwiyyah* (Mecca: Waqf private edition, n.d.), 31–32.

24. Ibid.

25. Ibid., 177.

26. Ibid.

27. Ibid.

28. One of the positive influences of Hellenistic thought upon Islam was the application of Aristotelian structure to the sciences of Islam. While it can be argued that Imam Mālik began the process with his ordering of the material in *al-Muwaṭṭa'* before Greek influence was widespread, the Greek influence is palpable and, in this area in particular, highly beneficial. Imam al-Ṭaḥāwī wrote at a time when the Hellenistic influences had not yet permeated the Islamic scholastic tradition. Hence, his text is less organized than later texts, and this is noted as a weakness in the overall structure. To remedy this, we have placed topic icons alongside the Arabic text.

29. Tāj al-Dīn al-Subkī, *Muʿīd al-niʿam wa mubīd al-niqam* (Beirut: Mu'assasat al-Kutub al-Thaqāfiyyah, 1986), 62.

30. The "infallible hadith" are the multiply-transmitted (*mutawātir*) hadith and are equivalent to factual statements, such as the multiply-transmitted historical fact that the Normans invaded England in 1066 CE. Alternatively, solitary hadith fall into different categories based upon their degree of authenticity. A sound solitary hadith is considered an accurate statement of the Prophet Muḥammad ﷺ but allows the unlikely possibility of error in the chain of transmission due to the small number of transmitters and human fallibility.

31. Jibrān, *al-Taʿlīqāt*, 235–236.

32. Muḥammad Zāhid b. al-Ḥasan al-Kawtharī, *al-Ḥāwī fī sīrat al-Imām Abī Jaʿfar al-Ṭaḥāwī* (Cairo: Maktabāt [al-Kulliyyāt] al-Azhariyyah li al-Turāth, 1995), 22.

33. Ibid.

34. al-Balawī, *Sīrat Aḥmad b. Ṭulūn*, ed. Muḥammad Kurd ʿAlī (Damascus: al-Maktabah al-ʿArabiyyah fī Dimashq, 1939), 350.

35. al-Kawtharī, *al-Ḥāwī*.

36. Ibid.

NOTES TO THE TRANSLATION OF THE CREED OF IMAM AL-ṬAḤĀWĪ

37. People of the Prophetic Way and the Majority of Scholars (*ahl al-sunnah wa al-jamāʿah*) refers to Sunni Muslims, the overwhelming majority of Muslims in the world. Used to designate correct belief and practice, this title emerged as a response to the sectarianism of the first and second centuries of Muslim history.

38. Providence (*tawfīq*) refers to God's support in human actions and endeavors.

39. Without exception, God's misguidance of people is in response to their rebellion. In each of the thirty-one Qur'anic verses which mentions that God misguides people, the Qur'an either explicitly states that He misguides transgressors, the unjust, those who belie His signs, and so on, or the preceding verses clearly refer to such people. (For example, *God has sealed their hearts and their hearing, and over their eyes is a veil; and horrendous suffering awaits them* in 2:7

refers to the preceding *those who are bent on denying the truth* in 2:6.) Finally, 16:36 further clarifies that "misguidance" becomes inevitable for those who reject the call of their prophets and thereby *deserve to go wrong*.

40. Jinn are a species of the unseen realm, concealed from humans, though humans are not concealed from them. The word "jinn" comes from an Arabic root meaning "to conceal." The English word "genie" is from the Arabic *jinn*. Sapient creatures created of a smokeless fire, the jinn share free will with humans and thus the capacity for goodness and evil. Iblīs (Satan), often mistaken to be a fallen angel, belongs to the jinn species. He became the adversary to humanity after Adam's creation and expulsion from the Garden of Eden. According to Fakhr al-Dīn al-Rāzī (d. 606/1210), the jinn inhabited Earth before men and caused great disruption and violence, shedding blood and sowing corruption, and Iblīs was sent down from the divine presence to subdue them. Upon his return to the Highest Assembly, Iblīs found that a new vicegerent of God named Adam was to be placed on Earth. The angels inquired as to why a man would be placed on Earth. Since man, like the jinn, was given free will, the angels' concern was that man would also sow corruption and shed blood. Angels, on the other hand, only praise God and cannot disobey Him, which is why Satan could not have been a "fallen angel." God's response was that He knew what the angels did not know. When the angels and those in the divine presence were commanded to bow in respect to this new creature, Adam ﷺ, whom God had honored and endowed with knowledge, all obeyed, except Iblīs, who refused out of arrogance. Iblīs felt he was made of superior elements than Adam ﷺ, since jinn were made from fire and air, whereas Adam ﷺ was made of water and earth. This arrogance brought about Iblīs' downfall. By allowing his pride, haughtiness, and envy to overcome his soul, Iblīs lost his place as the highest and most exalted of those who had knowledge of God. After being granted respite, Iblīs vowed that he would lead astray all humans, but God guaranteed that he would not be able to sway the righteous. Swearing to lie in ambush on the straight path, and to come to humans from the front and behind, and from the right and the left, Iblīs declared that God would find few humans grateful

(Qur'an 7:11-17). Ibn al-Ḥājj (d. 736/1336) comments that the two directions Satan did not mention relate to the vertical plane, above and below. This is because if man is in harmony with the vertical plane—"as above so below"—then Iblīs has no power over him.

41. "Blasphemy" is a verbal assault on the sacred. While the Arabic here is *kafara*, which normally would be glossed as "disbelieved," a more fitting word is the Catholic term "blasphemed." Thomas Aquinas viewed blasphemy like heresy, as a species of disbelief. This is closer to the meaning here, as the term *kufr* in Islamic theology involves several species of disbelief. The Anthropomorphists (*al-mujassimah*) referred to here believe in the Qur'an and Sunnah but still fall into a category of *kufr*.

42. The Beatific Vision (*al-ru'yah*) is the greatest bounty of the next life, whereby the inhabitants of Paradise will gaze upon the countenance of God without any veil. Likewise, the worst torment of the next life is being veiled from the countenance of God (Qur'an 75:22-23, 85:13). The word "modality" here refers to the form in which something is understood, the way in which a quality is or can be possessed by a thing, as in, "Green is a mode of the quality of color." Thus, the Beatific Vision is a vision, the mode of which is incomprehensible. In his commentary on *al-Ṭaḥāwī's Creed*, ʿAbd al-Ghanī al-Maydānī (d. 1398/1978) writes, "The vision of the transcendent holy essence of God, the Sublime and Exalted, without encirclement or direction is true and real for the People of Paradise. However, this vision is not with dimensions or limits, due to God's transcendence beyond finiteness, descriptions, limits, and containment. It is a-modal (*bi lā kayf*) in its nature and has no direction, distance, description, or light rays connecting the seer and the seen, nor any distance between the one gazing and the object of his gaze, for all of that is related to the vision of bodies and substances, and God, the Sublime and Exalted, is not a body contained in dimensions. Therefore, envisioning God, the Sublime and Exalted, cannot be likened to gazing upon a body. Vision is in accordance with what is being seen" (*Sharḥ al-ʿaqīdah al-Ṭaḥāwiyyah al-musammāt bayān al-sunnah wa al-jamāʿah* [Damascus: Dār al-Fikr, 1997], 71).

43. The "hadith" are statements attributed to the Prophet Muḥammad ﷺ by which his Sunnah is known (see "Sunnah," note 60). Hadith are

considered an authoritative source of legislation and constitute a major source of guidance for Muslims, second only to the Qur'an.

44. The Ascension (*al-miʿrāj*) is the second part of the Prophet's Night Journey known as *laylat al-isrā' wa al-miʿrāj*. The *isrā'* refers to the first part of his Night Journey, in which Angel Gabriel ﷺ accompanied the Prophet ﷺ from the Sacred Mosque in Mecca to Jerusalem, as he rode upon a wondrous beast called al-Burāq. In Jerusalem, the Prophet ﷺ led in prayer all the previous prophets ﷺ. The Ascension refers to the second part of the Prophet's Night Journey: his ascent from the Sanctuary in Jerusalem up to the heavenly realm. Grammatically, the word *al-miʿrāj* is a noun of instrument, which is a noun used to describe the means by which one does the verbal root's actions. In this case, the verbal root is *ʿurūj*, which denotes "ascension." Morphologically, *miʿrāj* can mean "a ladder" or "a means of ascent." The Prophet ﷺ rode through the seven heavens upon al-Burāq, whose single stride extended from one horizon to the next. In the seventh heaven, the Prophet ﷺ reached the Lote Tree of the furthermost limit. (In Asian traditions, the Lote Tree specifically refers to the point where rational thought ends and the supra-rational realities emerge.) At this point, the Archangel Gabriel, who had acted as his guide thus far on this journey, left him, and the Prophet ﷺ entered into the divine presence, that of his Lord. Here, the Prophet ﷺ greeted his Lord, and Muslims recite those salutations in their daily prayers. Indeed, during the Ascension, the Prophet ﷺ received the command for the Muslims to offer fifty prayers daily. However, before the Prophet ﷺ returned from this journey, the obligation was reduced to only five daily prayers, at the behest of Moses ﷺ that the Prophet ﷺ intercede with his Lord to bring ease for the community of believers.

45. The Pool (*al-ḥawḍ*) is a vast gift of God for the Prophet ﷺ in Paradise, from which the Prophet ﷺ, with his noble hands, will give drink to his followers on the Day of Standing. It was described by the Prophet ﷺ as extending beyond the distance between Sanaa in Yemen and Aylah (a bygone city off the Red Sea coast, east of the Sinai Peninsula, near the Gulf of Aqabah, and south of Gaza). It is the fountain of Kawthar, whose water is white like milk, whose fragrance is akin to musk, and whose goblets outnumber the stars. Whoever drinks

from it will never thirst thereafter (al-Bukhārī [d. 256/870], on the authority of ʿAbd Allāh b. ʿAmr [d. 63/682]).

46. The Intercession (*al-shafāʿah*) of the Prophet ﷺ is twofold: His first petitioning is for the entire human race, in order to relieve them of the momentous anxiety of the first stage of the Day of Judgment. His second Intercession is for the disobedient among his community; he will pray, asking God to treat His servants mercifully. God promised the Prophet ﷺ that his prayer will be granted due to his praiseworthy station (*maqām maḥmūd* [Qur'an 17:79]).

47. The covenant refers to the primordial exchange between God and all human souls: After God created all the souls, He gathered them and asked, *Am I not your Lord?* All souls replied, *Yes, we have testified* (Qur'an 7:172). Hence, all humans testified their belief in God before their souls were placed into their bodies.

48. A hadith narrated by al-Bukhārī.

49. All actions are judged by a person's inward state during his or her last act. That is, one who dies submitting to God as one's final action will have the cumulation of his or her acts judged in accordance with that belief. Likewise, if one's "final assertive act" is of disbelief, this will result in all of his or her previous actions being judged as disbelief. For this reason, God commands, *O believers! Be conscious of God with due reverence, and do not die without having surrendered to God* (3:102).

50. The Pen and the Tablet (*al-qalam wa al-lawḥ*) are among the first of God's creations. The sound hadith in Imam al-Tirmidhī's *Jāmiʿ* states, "The first thing that God created was the Pen, and He said to it, 'Write!' The Pen replied, 'What shall I write?' And God said, 'Write the foreordained (*qadar*).' And so it wrote what had been and what will be for all eternity."

    The statement, "The first thing that God created" implies that the Pen was the very first of God's creation. However, another hadith with a stronger chain that Ibn ʿUmar narrated states, "God decreed all foreordained matters before He created the heavens and the earth by fifty thousand years and (*fa*) His Throne was upon water." According to Abū Yaʿlā al-Ḥamadānī, the Throne preceded the Pen because the decree follows immediately after the creation of the Pen, given that

the particle *fa* is used in the hadith. Furthermore, the aforementioned hadith clearly states that God's Throne was upon water at the time. This is also supported by the fact that the Pen wrote "what had been," implying that there was something before the Pen. In addition, Imam Ismāʿīl al-ʿAjlūnī (d. 1162/1749) states, "The primacy of the Pen's creation is only in relation to the already existing, prophetic Muḥammadan light, the water, and the Throne. And, some say that primacy of creation is only in relation to the species itself—i.e., the first light created was the light of Muḥammad and so on" (*Kashf al-khafā' wa muzīl al-albās ʿan mā ishtahar min al-aḥādīth ʿalā alsinat al-nās* [Beirut: Iḥyā' al-Turāth al-ʿArabī, 1932], 1:265-66).

The hadith that is related by Jābir in the *Muṣannaf* of al-Ḥāfiẓ Abū Bakr ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī and considered sound by recent scholarship indicates that the very first of God's creation was the light of the Prophet ﷺ. According to the hadith, Jābir b. ʿAbd Allāh asked the Prophet ﷺ, "What is the first thing that God created?" To this, the Prophet ﷺ replied, "O Jābir! The first thing God, the Sublime and Exalted, created was the light of your Prophet from His light, and that light remained in the midst of His power for as long as He wished, and there was not at that time a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when God, the Sublime and Exalted, wished to create creation, He divided that light into four parts, and from the first He made the Pen, from the second the Tablet, from the third the Throne, and from the fourth everything else." One intriguing point about this hadith is its concurrence with modern astrophysical theory, which states that all of the cosmos came from what is called the initial singularity in which all of existence was rolled up in a point of infinite density and temperature. From this initial light, which burst forth in what is known as the big bang, it split into four fundamental forces: the strong nuclear force, the electromagnetic force, weak interaction, and gravitation. The fourth part mentioned in the hadith from which all else was created may refer to gravitational forces, which cause attraction between the particles of matter, allowing the seen world to exist and be held together. And God knows best.

It is important to note that none of the hadith mentioned here achieve the status of infallible narrations and should not be points of

contention in creedal matters, as our scholars have stipulated. (For a critical study of the hadith of Jābir on the light of the Prophet ﷺ, see: ʿĪsā b. ʿAbd Allāh b. Muḥammad b. Māniʿ al-Ḥimyarī, *al-Juz' al-mafqūd min al-juz' al-awwal min al-muṣannaf li al-ḥāfiẓ al-kabīr Abī Bakr ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī* [Lahore: Mu'assasāt al-Sharaf, 2005].)

51. The *ʿarsh* is the greatest of God's creation and is above the *kursī*, which extends over the heavens and the earth (Qur'an 2:255). Abū Dharr al-Ghifārī (d. 32/653) is reported to have said, "The *kursī*, in relation to the *ʿarsh*, is like an iron ring thrown out into empty land." Some scholars have considered both terms to refer to the Throne of God, while others have drawn a distinction between them and placed the *ʿarsh* above the *kursī*. Only God knows the reality and vastness of each, which Ibn Masʿūd ﷺ described thus: "Between the first heaven and the one above it is the distance of a five-hundred-year journey; between each of the seven heavens is the same distance of a five-hundred-year journey, respectively; likewise, the distance between the seventh heaven and the *kursī* is a journey of five hundred years; between the *kursī* and the water is the same, and the *ʿarsh* is above the water ..." (recorded by Ibn Khuzaymah [d. 311/923] and al-Bayhaqī [d. 458/1066]; also, see Qur'an 11:7).

52. There are two sound versions of this sentence. In one version, there is no conjunction, and it reads, "He encompasses everything, including what is beyond the Throne." Thus, the referent is "His Throne" and not "Him." The other version is rendered here. And God knows best.

53. According to the Qur'an, God took Abraham ﷺ as a friend (4:125).

54. According to the Qur'an, God addressed Moses ﷺ in words (4:164).

55. Qibla: the direction of the Kaaba (the sacred building at Mecca), to which Muslims turn at prayer (*The New Oxford American Dictionary*, 2nd ed. [New York: Oxford University Press, 2005], 1382).

56. Scholars have understood the mention of *al-rūḥ al-amīn* in the Qur'an to mean the Angel Gabriel. For example, the Qur'an says, *Verily, this is a revelation from the Lord of the worlds. The Trustworthy Spirit (al-rūḥ al-amīn) descended with it to your heart, that you may admonish* (26:192-194).

57. The Khawārij held the view that anyone who sins has left the fold of Islam by definition, regardless of whether that sin was among the greater (*kabā'ir*) or lesser (*ṣaghā'ir*) sins.

58. The Murji'iyyah (Antinomians) made this claim.

59. I have chosen to translate *kabīrah* (lit. enormity) as "mortal sin." In classical Western theology, grave or capital sins are termed "mortal," as they are sins capable of "killing the life of the soul" and leaving the sinner without sanctifying grace unless he repented. Three criteria are necessary for a sin to be mortal: the matter is grave; the perpetrator is completely aware of his actions; and he commits the sin fully consenting. In Islamic theology, a grave matter is one for which a specific punishment has been decreed or the warning of Hellfire is mentioned in relation to it. Mortal sins were juxtaposed with venial or lesser sins that could be easily forgiven. I feel that this is a reasonably accurate gloss to the dual classification of sins in Islam known as greater (*kabā'ir*) and lesser (*ṣaghā'ir*) sins. Unfortunately, many of these excellent terms that exist in English to convey similar or identical Islamic concepts have been tainted by past history and current popular use. "Sin" today is almost entirely reduced to sexual misconduct and ignores the grave sins of economic oppression, such as usury, or the abuse of power, such as tyranny, which are of far greater severity and consequence.

60. The Sunnah is the normative practice of the Prophet Muḥammad ﷺ. It is derived from the words, actions, and tacit approvals and disapprovals of the Prophet ﷺ. The Sunnah is the second most important source of authority and legislation in Islam after the Qur'an. Scholars of Islamic jurisprudence base the foundation of the shariah on four primary sources: the Qur'an, the Sunnah, the consensus of the scholars (*ijmā'*), and analogical reasoning based on established precedents (*qiyās*).

61. While this matter is actually a legal one usually dealt with in the books of jurisprudence and not in a theological treatise, it nonetheless covers well certain theological points; hence, the author placed it in his creed. One is the necessity of belief in multiply-transmitted hadith, which have the status of the Qur'an in their legal and creedal consideration. In this case, though the Qur'an commands the washing of feet for ritual ablutions, the hadith permits wiping in lieu of washing as a legally valid license. To reject a multiply-transmitted hadith is akin to rejecting a verse in the Qur'an

and hence is a type of disbelief threatening one's faith. Abū al-Ḥasan al-Karkhī al-Ḥanafī (d. 340/951) said, "I fear a state of disbelief for the one who rejects wiping over the foot-coverings" (Akmal al-Dīn Muḥammad b. Muḥammad al-Bābartī, *Sharḥ ʿaqīdah ahl al-sunnah wa al-jamā'ah* [Kuwait: Wizārat al-Awqāf, 1989], 123).

62. Munkar and Nakīr are the two angels who interrogate the entombed immediately after the deceased can no longer hear the last patter of withdrawing footsteps of the funeral procession. These angels make the entombed sit, and then they ask, "Who is your Lord, what is your religion, and what do you say about the messenger sent to you?" The ability of the one questioned to respond correctly depends on how strong his or her faith was while alive. Abū Dāwūd relates that the Prophet ﷺ instructed his companions ﷺ to seek refuge from the punishment in the grave, which is based on how the entombed answers the interrogation of Munkar and Nakīr.

63. The Arabic word for "acquisition" (*kasb*) refers to one's livelihood or earnings. Linguistically, it signifies "to earn or acquire." As a technical term in Islamic theology, it refers to the Sunni doctrine that ostensibly resolves the vexing and perennial human dilemma of free will versus predestination. While the doctrine of acquisition has its roots in the Qur'an, it is considered to be an original Muslim contribution to a problem that is shared by the three Abrahamic faiths. ʿAlī b. Muḥammad al-Jurjānī (d. 816/1413) defines the word linguistically as "that which leads to accruing benefit or warding off harm." He further explains, "Moreover, God's actions cannot be described with it because God, the Sublime and Exalted, is transcendent beyond accruing benefit or avoiding harm" (*Kitāb al-taʿrīfāt*, 2nd ed. [Beirut: Dār al-Kitāb al-ʿArabī, 1992], 236). According to Abū Bakr Muḥammad b. Ḥasan b. Fūrak (d. 406/1015), as a theological term, it refers to "the state and decree whereby the human actor among us exercises the relation of his created power to that which has been decreed." Ibn Fūrak mentions that according to Abū al-Ḥasan al-Ashʿarī, acquisition referred to "what had occurred through created capacity" (*annahu mā waqaʿa bi qudratin muḥdathah*), and that al-Ashʿarī would never say more about it than that and did not prefer any other expression to that one. Ibn Fūrak also quotes al-Shīrāzī (d. 476/1083), who said, "It is whatever created capacity is

related to, and this meaning is sound because any event not related to created capacity cannot be called 'acquisition' (*kasb*)" (*Kitāb al-ḥudūd fī al-uṣūl*, 85). In *Sharḥ al-ʿaqā'id al-Nasafiyyah*, a commentary on al-Nasafī's creed (d. 710/1310), al-Taftazānī (d. 792/1390) explains,

"[According to al-Nasafī] 'God, the Sublime and Exalted, is the creator of all the actions of His creatures, including rejection of God, the Sublime and Exalted, or acceptance of Him, obedience to Him or disobedience.' However, this understanding differs from [the belief of] the Rationalists (*al-muʿtazilah*) who claim that men are the 'creators' of their actions.... The people of truth opposed them for a number of reasons: the first is that if the creature were indeed the creator of his actions, he would surely know all of their particular details, since it follows that power and freedom necessitate such knowledge. The ensuing inevitabilities of such a proposition are patently false. For example, even to walk from one place to another may comprise a series of interspersed stops along with the movements that oscillate between faster ones and slower ones. Meanwhile, the one walking is totally oblivious to those subtleties. This is not a result of his merely being distracted from such things. Even if he were asked about them, he would not know. This is apparent in the most obvious of actions [such as walking]; if, on the other hand, he were asked about the internal movements of his limbs and organs in walking, talking, striking, and what not, and what he needed in terms of the micro-movements of his muscles and the elasticity of his cartilage and nerve impulses, it would be even more apparent [that he knows nothing of the particulars of his actions]. The second objection is due to the clear revealed texts that exist, such as God's words, *God created you and what you do* (Qur'an 37:96).... There is also the Qur'anic verse, *God is the Creator of every thing* (13:17). Rationally, this refers to every contingent thing, and man's actions certainly constitute a contingent thing. In addition, the Qur'anic verse, *Is the One who creates like the one who does not?* (16:17), is used to praise the station of creative capacity and relate it to the worthiness of receiving servitude [from those who cannot create]" (*Sharḥ al-ʿaqā'id al-Nasafiyyah* [Cairo: Maktabat al-Kulliyyāt al-Azhariyyah, 1987], 54-55).

64. Those promised Paradise far exceed the ten companions of the Prophet ﷺ mentioned here, and include many women as well, but

these ten are mentioned in an infallible hadith. In the science of creed (*ʿaqīdah*), the dominant opinion is founded upon infallible hadith.

65. The Antichrist (*al-masīḥ al-dajjāl*) is "the False Messiah, the Imposter Christ." He is a world leader who emerges in the latter days and is a great personal opponent of Christ's teachings of abstinence, otherworldliness, and spirituality. The Antichrist is essentially a false prophet who will spread evil throughout the world before he is killed by Christ ﷺ just outside of Jerusalem. One of the major signs of the Last Day is the emergence of the Antichrist. He will preach salvation through material exploitation, for which reason he was named thus, as the teachings of Jesus Christ ﷺ are altogether spiritual. According to the Prophet Muḥammad ﷺ, there will be at least thirty such false prophets, culminating in a final man who leads a large segment of the world astray. The Prophet ﷺ described him as "the worst tribulation to be expected" (*sharru fitnatin yuntaẓar*). His advent is shortly before the second coming of Christ ﷺ. According to a hadith, many of the Antichrist's followers will say, "We only follow him because he feeds us." He is described as having mountains of wheat. Some hadith state that the word "disbeliever" is written on his forehead, which every believer will be able to recognize, whether literate or illiterate. He is also described as "leaping between the earth and clouds" and as having an arm that "reaches the bottom of the sea." The Prophet ﷺ said, "The treasures of the earth will follow him like drones follow the queen bee." The False Messiah will raise people from the dead, and he will enter into every city in the world in forty days. In a sound hadith narrated by Muslim (d. 261/875), when the Prophet ﷺ was asked how the Antichrist would travel so quickly, he replied, "Like a wind that leaves behind a stream of clouds." The Antichrist will come at a time of great disequilibrium in the world, and will hoodwink many through his "miracles" and powers, but devout Muslims, whether literate or not, will be able to identify his lies and trickeries.

66. The "Beast of the Earth" (*dābbat al-arḍ*) is an unprecedented creation that emerges from the substance silica, according to a hadith recorded in al-Bukhārī's *Tārīkh*. This beast will speak to humanity in all languages, alerting all about their heedlessness of the signs

of God, as mentioned in the Qur'an (27:82). The appearance of this beast is one of the major signs of the Last Day.

67. The Anthropomorphists (*al-mushabbihah* or *al-mujassimah*) comprise a sect among Muslims who ascribe physical human characteristics to God. This group arose in the formative period of Islamic theology, around the second century. Insisting that all references to God in the Qur'an are literal, the Anthropomorphists reject the rhetorical use of metaphor therein. They view certain verses as proof that God is located in space and has limbs. A strict traditional Sunni perspective views anyone who takes such verses literally as an Anthropomorphist. Another more generous view deems as Anthropomorphists only those who do not stipulate that God is "without modality" (*bi lā kayf*). While al-Ṭaḥāwī is clearly opposed to this group, and certain sections in his creed address the group's specific heresies, many Anthropomorphists have appropriated his creed as their own and interpreted his clear statements in novel ways to avoid the conclusions one must draw from a more standard reading of the text.

68. The Rationalists (*al-muʿtazilah*) are a sect that formed when Wāṣil b. ʿĀṭā' left the study circle of his teacher, al-Ḥasan al-Baṣrī, and formed his own group. Rationalists are primarily a theological school (though they also had juristic points as well as a political philosophy). Though not a well-organized group of scholars, the Rationalists did introduce systematic theology to the Muslim community, which forced the Sunni scholars to produce refutations that invariably clarified their own positions within a Sunni framework of theology. The Rationalists presented the greatest doctrinal challenge to the early Muslim community; ironically, Rationalist thought migrated to Europe in the twelfth and thirteenth centuries and heavily influenced Catholic thought. Muslims abandoned Rationalism for a middle position between revealed truths that present themselves as supra-rational in many instances and natural theology that demands reasoned thought as a basis for belief and its defense. Some of the Rationalists' beliefs which differ from the Sunnis' are as follows: the Rationalists interpret the attributes of God figuratively; they say the Qur'an is created; they deny the Beatific Vision (see "the Beatific Vision," note 42); they reject God's volition concerning acts of "evil"; they believe God must punish the sinners and reward the righteous; they declare that a

Muslim who has committed a grave sin and who has not yet repented is neither a believer nor a disbeliever but is in between—a reprobate or a malefactor (while the Sunnis say that such a person is a believer but in the Providence of God [*mashīʾat Allāh*]: if God chooses, He pardons him, and if not, He punishes him); and they assert that it is the duty of every Muslim to ensure the good and prevent the unacceptable (without the conditions that Sunnis stipulate). A revival of Rationalist thought occurred in the late nineteenth century that still impacts modern Muslim discourse. It was started largely in Egypt by a group of Azharī scholars confronting the Enlightenment and Europe's encroaching power and influence on Muslim lands.

69. The Pantheists (*al-jahmiyyah*) are followers of Jahm b. Ṣafwān (d. 128/745); known for their negation of divine attributes, Pantheists believe that "God is everything." They also claim that Hell is not eternal and that human beings are forced to act, a doctrine they share with the Determinists (see next note).

70. The Determinists (*al-jabriyyah*) claim that human beings have no choice in their actions and thus cannot be held responsible for them. According to Ṣādiq al-Ghiryānī, for the Determinists, "the state of the human being is like that of a feather in the wind; they believe that a man is on parity with an inanimate creation, and that he has neither volition nor choice ..." (*Fī al-ʿaqīdah wa al-minhaj* [Benghazi: Dār al-Kutub al-Waṭaniyyah, 2002], 67).

71. The Dualists (*al-qadariyyah*) are followers of Maʿbad al-Juhanī (d. 80/699). Known for their rejection of divine preordainment of good and evil, Dualists believe that God has no volition concerning human action, once free will has been granted; that is, they believe that God creates human beings and then humans create their own actions. Dualists also believe that while good is from God, evil is not. The Prophet ﷺ predicted their advent and called them the "Zoroastrians of Islam" due to their rejection that evil was also from God.

NOTES TO APPENDIX A

72. Abū al-ʿAbbār Aḥmad b. Khallikān, *Wafayāt al-aʿyān* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1998), 4:580.

73. Shams al-Dīn Muḥammad b. Aḥmad al-Dhahabī, *Siyar aʿlām al-nubalā'* (Beirut: Mu'assasat al-Risālah, 1996), 8:536.

74. Ibid., 8:537.
75. Ibid., 9:136.
76. Ibid., 9:135.

NOTES TO APPENDIX B

77. ʿAlī b. Muḥammad al-Jurjānī, *Kitāb al-taʿrīfāt* (Beirut: Dār al-Kitāb al-ʿArabī, 1992), 107.
78. Abū Dāwūd al-Sijistānī, *Sunan Abī Dāwūd* (Riyadh: Dār al-Salām, 1999), 610.
79. Fakhr al-Dīn al-Rāzī, *al-Tafsīr al-kabīr* (Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1997), 10:531.
80. ʿAbd al-Raḥmān b. Muḥammad al-Najdī, *Majmūʿ fatāwā Ibn Taymiyyah* (Riyadh: Dār ʿĀlam al-Kutub, 1991), 28:354-355.
81. Abū ʿĪsā al-Tirmidhī, *Jāmiʿ al-Tirmidhī* (Riyadh: Dār al-Salām, 1999), 392.
82. Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī, *Kitāb al-zuhd al-kabīr* (Beirut: Dār al-Jinān, 1987), 165.
83. Abū ʿAbd Allāh Muḥammad b. Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Beirut: al-Maktabah al-ʿAṣriyyah, 2005), 526.
84. ʿAbd al-Raḥmān b. Khaldūn, *al-Muqaddimah* (Beirut: al-Maktabah al-ʿAṣriyyaḥ, 1999), 247-248.
85. al-Najdī, *Majmūʿ*, vol. 28, sect. 8.

NOTES TO APPENDIX C

86. Abū Muḥammad b. Hishām al-Muʿāfirī, *al-Sīrah al-nabawiyyah* (Beirut: Dār al-Fikr, 1994), 2:41.
87. Ibid., 4:250.
88. al-Bukhārī, *Ṣaḥīḥ*, 647.
89. Abū Nuʿaym al-Aṣbahānī, *Dalā'il al-nubuwwah* (Damascus: Dār Ibn Kathīr, 1970), 2:742.
90. al-Bukhārī, *Ṣaḥīḥ*, 15.
91. Muḥammad b. Saʿd al-Zuhrī, *al-Ṭabaqāt al-kubrā* (Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1996), 3:31.
92. Jalāl al-Dīn ʿAbd al-Raḥmān al-Suyūṭī, *Tārīkh al-khulafā'* (Beirut: Iḥyā' al-Turāth al-ʿArabī, 1999), 119.

93. al-Tirmidhī, *Jāmiʿ*, 842.

94. al-Suyūṭī, *Tārīkh*, 125.

95. Ibn Saʿd, *al-Ṭabaqāt*, 3:41.

96. al-Suyūṭī, 132.

97. al-Tirmidhī, *Jāmiʿ*, 847. Jalāl al-Dīn al-Suyūṭī declared this hadith to be sound (*ḥasan*).

98. al-Sharīf al-Riḍā, *Nahj al-balāghah* (Beirut: al-Mu'assasah al-ʿĀlamiyyah, 2003), 641.

99. Ibid., 647.

100. ʿIzz al-Dīn ʿAlī b. Muḥammad b. Athīr, *Usd al-ghābah fī maʿrifat al-ṣaḥābah* (Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1970), 4:104.

101. Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh al-Ḥākim al-Nīsābūrī, *al-Mustadrak ʿalā al-ṣaḥīḥayn* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1990), 3:141.

102. Abū Nuʿaym al-Aṣbahānī, *Ḥilyat al-awliyā'* (Beirut: Dār al-Fikr, 1996), 4:139-140.

103. Ibn Athīr, *Usd al-ghābah* 3:87.

104. al-Tirmidhī, *Jāmiʿ*, 724. This incident is related with some variation in the narration by Imam al-Ṭabarī. See Abū Jaʿfar Muḥammad b. Jarīr al-Ṭabarī, *Jāmiʿ al-bayān fī ta'wīl al-Qur'ān* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1997), 10:123-124.

105. Ibn Saʿd, *al-Ṭabaqāt*, 3:204.

106. ʿUmar b. al-Khaṭṭāb ﷺ decided to become Muslim upon reading Qur'an 20:1-8.

107. Abū ʿAbd al-Raḥmān Aḥmad b. Shuʿayb al-Nasā'ī, *Sunan al-Nasā'ī* (Riyadh: Dār al-Salām, 1999), 469.

108. Abū al-Faraj Jamāl al-Dīn ʿAbd al-Raḥmān b. ʿAlī b. al-Jawzī, *Ṣifat al-ṣafwah* (Beirut: al-Maktabah al-ʿAṣriyyah, 2004), 1:127-128.

Notes to the Arabic Text

THIS TRANSLATION IS based upon four published versions of the Arabic text, including the text that Imam al-Ghunaymī uses in his commentary. The notes below reflect the variations between the Arabic text in this book and the other four versions.

Within these notes, ب refers to the Dār al-Bashā'ir al-Islāmiyyah, Lebanon version; ح refers to the Aleppo, Syria version; غ refers to Imam al-Ghunaymī's commentary; and ط refers to the edition published by Dār Ṭūwayq, Saudi Arabia.

The differences in the text are minimal and do not change any of the meanings.

١- ح : قال الإمامُ العالم العلامةُ

٢- غ : سقط "الحمد لله ... رحمه الله"

٣- غ : هذا مارواه الإمام أبو جعفر الطحاوي في ذكر بيان اعتقاد أهل السنة

٤- ح : وأبي عبد الله بن محمد الحسن الشيباني

٥- غ : الله تعالى

٦- غ : لرب

٧- ب ، ح ، ط : سقط "قال الإمام وبه قال الإمامان المذكوران رحِمَهُما الله تعالى"

٨- ح ، غ : الله تعالى

٩- ح ، غ : إن الله تعالى

١٠- ح : ولا شيء يُشْبِهُهُ ولا شيء يعجزه

١١- ب ، ط : ولا يشبه الأنامَ

ح : سقط "ولا تشبهه الأنام"

١٢- ب ، ط : رازق بلا مَؤُونَة

غ : رازق لهم بلا مؤنة

١٣- ب ، ط : صِفَتِه

١٤- ط : ليس بعد خَلقِ الخلقِ

١٥- ب ، ح ، غ : بإحداثه

١٦- غ : البارئ

١٧- ب ، ح ، ط : ومعنى الخالق

١٨- ب ، ح ، ط : بعد ما أحيا

١٩- الشورى : ١١

٢٠- ط : ولم يخف عليه شيءٌ قبل أن يخلقَهم

ب : لم يخف عليه شيءٌ قبل أن يخلقَهم

٢١- ب، ط : بتقديره

٢٢- ح : سقط "ومشيئتُهُ تَنفُذُ"

٢٣- غ : ولا مشيئة

٢٤- ح : ويعصم من يشاء ويعافي من يشاء فضلا

غ : ويعصم ويعافي من يشاء فضلا

٢٥- ح : ويَخذُلُ ويَبتَلي من يشاء عدلا

٢٦- غ : سقط "وكلهم يتقلبون في مشيئته، بين فضله وعدله"

٢٧- ح : سقط "وهو مُتعالٍ عن الأضداد والأنداد"

٢٨- ب ، ط : وإنَّ

٢٩- غ : محمدا ﷺ

٣٠- ب : وإنه خاتم الأنبياء

ط : وأنه خاتم الأنبياء

٣١- ب ، ط : دعوى

٣٢- ح : وكل دَعوة نبوة بَعدَ نبوته فغرور وهَوى

غ : وكل دَعوة نبوة بَعدَ نبوته فغي وهَوى

٣٣- ح ، غ : المبعوث بالحق والهدى

٣٤- غ : سقط "وبالنور والضياء"

٣٥- ط : وأنَّ

٣٦- غ : كلام الله تعالى بدأ بلا

ح : كلام الله تعالى منه بدأ بلا

٣٧- ب ، ط : على رسوله

٣٨- ح : أنه كلام الله عز وجل

٣٩- ح ، غ : الله تعالى

٤٠- ب ، ح ، ط : بسقر

٤١- غ : سقط "تعالى"

ح : قال الله تعالى

٤٢- المدثر : ٢٦

٤٣- غ : سقط "ب"

٤٤- المدثر : ٢٥

٤٥- غ : سقط "وأيقنا"

٤٦- ح : ولا يشبهه

٤٧- ح ، غ : الله تعالى

٤٨- ب ، ط : وعلم أنه بصفاته ليس كالبشر

٤٩- ح : كتاب الله سبحانه

غ : كتاب ربنا حيث قال

٥٠- القيامة : ٢٢-٢٣

٥١- غ : ما أراده

٥٢- ح : عن رسول الله

غ : عن رسول الله ﷺ وعن أصحابه رضوان الله عليهم أجمعين

٥٣- غ : ومعناه وتفسيره

٥٤- غ : لله تعالى

٥٥- ح : سقط "عليه"

٥٦- ح ، غ : يُثْبُت

٥٧- ح : ومن

٥٨- غ : ما حظر عليه

٥٩- غ : سقط "والتصديق"

٦٠- ح ، ط : سقط "زائغا"

غ : زائغا شاكا

٦١- ح : تائها شاذا شاردا لا مؤمنا مصدقا

٦٢- ح : سقط "منهم"

٦٣- غ : إذا

٦٤- ب ، ح ، غ : سقط "ب"

٦٥- ح ، غ : وعليه دين المرسلين

٦٦- ب ، ح ، ط : سقط "وشرائع النبيين"

٦٧- ب ، ط : في معناه

٦٨- ب ، ط : وتعالى عن الحدود

ح : تعالى الله سبحانه وتعالى عن الحدود

غ : تعالى الله عن الحدود

٦٩- غ : سقط "والأعضاء"

٧٠- ح : ولا تحويه

٧١- ح : سقط "عرج"

٧٢- ح ، غ : الله تعالى

٧٣- ط : العلى

٧٤- ب، ط : سقط "تعالى"

٧٥- غ : ﴿فأوحى إلى عبده ما أوحى﴾

٧٦- النجم : ١١

٧٧- ح : سقط "وسلم"

٧٨- غ : سقط "﴿ما كذب الفؤاد ما رأى﴾ ، فصلى الله عليه وسلم في الآخرة والأولى"

٧٩- ح : سقط "تعالى"

٨٠- غ : ادخرها الله لهم كما روي في الأخبار

٨١- ح : سقط "تعالى"

٨٢- ح، غ : من آدم عليه سلم

٨٣- ح : سقط "تعالى"

٨٤- ح : سقط "عدد"

٨٥- غ : سقط "عدد من"

٨٦- ح : ولا يزداد

غ : لا يزاد

ط : فلا يزداد

٨٧- ح : وكذا

٨٨- غ : علم منهم أنهم يفعلونه

٨٩- ط ، غ : بقضاء الله تعالى

٩٠- ب ، ح : سقط "تعالى"

٩١- ح ، غ : سقط "تعالى"

٩٢- ح : فكرا أو نظرا أو وسوسة

غ : نظرا أو فكرا أو وسوسة

٩٣- غ : سقط "تعالى"

٩٤- ح : سقط "تعالى في كتابه"

٩٥- الأنبياء : ٢٣

٩٦- ح : ومن

٩٧- غ : كتاب الله

٩٨- ح : سقط "من رد حكم الكتاب"

٩٩- غ : كتاب الله تعالى كان من الكافرين

١٠٠- ط : فهذه

١٠١- ح : وإنكار

١٠٢- ح : سقط "كفر"

١٠٣- ب ، ح ، ط : ولا يثبت الإيمان

١٠٤- ح : سقط "ب"

غ : سقط "و"

١٠٥- غ : سقط "تعالى"

١٠٦- ح ، ط : ولو اجتمعوا كلهم على شيء لم يكتبه الله تعالى فيه ليجعلوه كائنا

١٠٧- غ : سقط "ولو اجتمعوا كلهم على شيء كتبه الله تعالى فيه أنه غير كائن ليجعلوه كائنا ، لم يقدروا عليه"

١٠٨- ح : قد جف

١٠٩- ب ، ط : في كل كائن

غ : في كل شيء كائن

١١٠- ح : أن الله سبق في علمه كل كائن من خلقه

١١١- غ : وقدر

١١٢- ح ، غ : ذلك بمشيئته

١١٣- ط : سقط "ولا مُحَوِّلٌ"

١١٤- غ : ولا زائد ، ولا ناقص

١١٥- ح : سقط "عقد"

١١٦- ح : الله سبحانه

غ : سقط "تعالى"

١١٧- ح : كما قال الله تعالى

١١٨- ب، ط : سقط "العزيز"

١١٩- الفرقان : ٢

١٢٠- الأحزاب : ٣٨

١٢١- غ : فويل لمن صار له الله في القدر خصيما

١٢٢- ب ، ح، ط : في فحص

١٢٣- ح : والعرش والكرسي حق كما بين الله تعالى في كتابه العزيز

١٢٤- ح : وهو جل جلاله

غ : وهو عز وجل

١٢٥- ح : سقط "و"

غ : وبما فوقه

١٢٦- ط : وكلم الله موسى تكليما

١٢٧- غ : عليه الصلاة والسلام

١٢٨- ط : ما قاله

١٢٩- ب ، ح : سقط "غير مكذبين"

ط : غيرُ منكرين

١٣٠- ح : الله عز وجل

١٣١- ح : ولا نماري في الدين

غ : ولا نماري في دين الله تعالى

١٣٢- ح ، غ : ونعلم أنه كلام رب العالمين

١٣٣- ح : فعلمه سيد الأولين والآخرين

١٣٤- ب : صلى الله عليه وعلى آله أجمعين

غ : صلى الله عليه وعلى آله وصحبه أجمعين

١٣٥- ح ، غ : سقط "هو"

١٣٦- ب ، ح، ط : ولا نقول بخلقه

١٣٧- غ : سقط "ولا نكفر ... يستحله"

١٣٨- غ : لا يضر مع الإسلام

١٣٩- ح ، غ : سقط "أن يعفو عنهم ويُدخِلَهم الجنةَ برحمته"

١٤٠- ح ، غ : عن الملة

١٤١- ب ، ط : سقط "وأن جميع ما أنزَلَ الله في القرآن"

١٤٢- غ : عن النبي ﷺ

ط : عن رسول الله صلى الله عليه وعلى آله وسلم

١٤٣- ح : فذلك كله حق

١٤٤- ب ، ط : بينهم بالخشية والتقى

ح : بالحقيقة والتقوى

١٤٥- غ : سقط "وملازمة الأولى"

١٤٦- غ : سقط "عند الله"

١٤٧- ح : وإن الإيمان

١٤٨- ب ، ح ، ط : سقط "والبعث بعد الموت"

١٤٩- ح : ونحن نؤمن

١٥٠- ب ، ح، ط : سقط "و"

١٥١- ب ، ط : ما جاءوا به

١٥٢- ح : سقط "من أمة محمد ﷺ"

ط : صلى الله عليه وعلى آله وسلم

١٥٣- ح : الله تعالى

١٥٤- ح : سقط "مؤمنين"

١٥٥- ح : كما ذكر الله عز وجل

غ : كما قال تعالى

١٥٦- ب ، ط : سقط "العزيز"

ح : سقط "في كتابه العزيز"

١٥٧- النساء : ٤٨ ، ١١٦

ب ، ط : سقط ﴿إن الله لا يغفر أن يشرك به﴾

١٥٨- ح ، غ : عذبهم في النار بقدر جنايتهم بعدله

١٥٩- ح : ويبعثهم إلى جنته

١٦٠- ح : سقط "و"

١٦١- ح ، غ : بأن الله مولى أهل معرفته

١٦٢- ب ، ط : اللهم ياولي الإسلام وأهله ثبتنا على الإسلام

١٦٣- ب ، ح ، ط : سقط "نصلي"

١٦٤- ح ، غ : ولا نشهد عليهم بكفر ولا شرك ولا نفاق

١٦٥- غ : مالم يظهر منهم من ذلك شيء

١٦٦- ط : صلى الله عليه وعلى آله وسلم

١٦٧- ح : وإن جاروا علينا

١٦٨- ب ، ح ، ط : ولا ندعو عليهم

١٦٩- ح : ونرى طاعتهم بحكم ولاية الأمر من طاعة الله تعالى فريضة من الله

١٧٠- ح : سقط "مالم يأمروا بمعصية"

١٧١- ب ، ح ، ط : سقط "والنجاح"

١٧٢- ح : ونقول: الله تعالى أعلم بما اشتبه علينا علمه

غ : سقط "ونقول: الله أعلم، فيما اشتبه علينا علمه"

١٧٣- ب ، ط : سقط "فرضان"

١٧٤- ب ، ط : سقط "أئمة"

١٧٥- ح : بارهم

١٧٦- غ : سقط "إلى قيام الساعة"

١٧٧- ح : إلى يوم القيامة لا يبطلهما جور جائر ولا ينقصهما عدل عادل

١٧٨- ح : وإن الله تعالى جعلهم علينا حافظين

غ : وأن الله قد جعلهم حافظين

١٧٩- ح : ونؤمن بعذاب القبر ونعيمه

١٨٠- ح ، غ : وبسؤال منكر ونكير للميت في قبره

١٨١- ح : من ربه

١٨٢- غ : عن رسول ربه ﷺ

ط : صلى الله عليه وعلى آله وسلم

١٨٣- ح : وعن أصحابه

١٨٤- ب ، ط : رضوان الله عليهم

١٨٥- ب ، ح ، ط : من حُفَرِ النِيرَان

١٨٦- ح : ونؤمن بالبعث بعد الموت

١٨٧- غ : بجزاء

١٨٨- غ : والميزان يوزن به أعمال المؤمنين من الخير والشر والطاعة والمعصية

١٨٩- ح : لا يفنيان أبدا ولا يبيدان

غ : لا يفنيان ولا يبيدان

١٩٠- ح ، ط : وأن

١٩١- غ : سقط "قبل الخلق"

١٩٢- غ : سقط "منهم"

١٩٣- ح : للجنة

١٩٤- ب ، ح ، ط : سقط "أدخله"

١٩٥- ح : للنار

١٩٦- ب ، ح ، ط : سقط "أدخله"

١٩٧- ح : قد فرغ به

غ : قد فرغ منه

١٩٨- ح : التي يكون بها الفعل

١٩٩- ب ، ح ، ط : لا يجوز أن يُوصف المخلُوق به فهي مع الفعل

٢٠٠- غ : سقط "جهة"

٢٠١- ح : التمكين

٢٠٢- ب ، ط : كما قال تعالى

٢٠٣- البقرة : ٢٨٦

٢٠٤- ح ، ط : سقط "هي"

٢٠٥- غ : هي بخلق الله تعالى وكسب من العباد

٢٠٦- ح : فلم

٢٠٧- ح : سبحانه وتعالى

٢٠٨- غ : ولم يكلفهم إلا ما يطيقونه

٢٠٩- ح : إلا ما كلفهم به

٢١٠- ب ، ح ، ط : سقط "حاصل"

٢١١- غ : تفسير قول

٢١٢- ح : بالله العلي العظيم

٢١٣- ح : يقول

٢١٤- غ : تقول لا حيلة ولا حركة لأحد عن معصية الله إلا بمعونة الله

٢١٥- غ : إقامة طاعة والثبات عليها

٢١٦- ط ، غ : سقط "تعالى"

٢١٧- غ : بمشيئة الله عز وجل

٢١٨- غ : المشيآت

٢١٩- ح : وغلبت إرادته الإرادات جميعها

٢٢٠- ح : ولا يكون إلا ما يشاء يفعل الله ما يشاء

٢٢١- غ : سقط "وحين"

٢٢٢- الأنبياء : ٢٣

٢٢٣- غ : وفي دعاء الأحياء للأموات وصدقتهم

٢٢٤- ح : سقط "تعالى"

٢٢٥- ب ، ط : ولا غِنَى

٢٢٦- غ : سقط "تعالى"

٢٢٧- ح : ولا غنى عنه طرفة عين

٢٢٨- ط : ومن [زعم أنه] استغنى

٢٢٩- ح ، غ : فقد كفر وكان من

٢٣٠- ب ، ح ، ط : من أهل الحين

٢٣١- ب ، ح ، ط : سقط "إن"

٢٣٢- ح ، غ : الله تعالى

٢٣٣- غ : ونحب أصحاب النبي ﷺ

٢٣٤- ب ، ح ، ط : وبغير الخير يذكرهم، ولا نذكرهم إلا بخير

٢٣٥- غ : وبغير الحق لا نذكرهم، ونرى حبهم دينا وإيمانا وإحسانا ، وبغضهم كفرا وشقاقا ونفاقا وطغيانا

٢٣٦- ح : سقط "ﷺ"

غ : بعد النبي ﷺ

ط : صلى الله عليه وعلى آله وسلم

٢٣٧- غ : سقط "له"

٢٣٨- ح ، غ : لعثمان بن عفان

٢٣٩- غ : رضوان الله عليهم أجمعين

٢٤٠- ح : والأئمة المهديون

غ : والأئمة المهديون الذين قضوا بالحق وكانوا به يعدلون

٢٤١- غ : وإن

٢٤٢- ح : ونحب العشرة

٢٤٣- غ : سقط "ويشرهم بالجنة"

٢٤٤- ح : ونشهد لهم

٢٤٥- غ : نشهد لهم بالجنة كما شهد

٢٤٦- ح : لهم به

٢٤٧- ح : سقط "ﷺ"

٢٤٨- ح : وهم أمناء هذه الأمة

٢٤٩- غ : رضوان الله عليهم أجمعين

ح : رضوان الله عليهم

٢٥٠- غ : أصحاب النبي ﷺ

ط : صلى الله عليه وعلى آله وسلم

٢٥١- ح : سقط "كل"

٢٥٢- غ : وأزواجه وذرياته فقد برئ من النفاق

٢٥٣- ح : وعلماء السلف من السابقين والتابعين ومن بعدهم من أهل الخير والأثر

غ : وعلماء السلف من الصالحين والتابعين ومن بعدهم من أهل الخير والأثر

٢٥٤- ح ، غ : سقط "عليهم السلام"

٢٥٥- غ : من روايتهم

٢٥٦- ب ، ط : من خروج الدجال

ح : وخروج الدجال

٢٥٧- ب ، ط : ونزول عيسى ابن مريم عليه السلام

غ : ونزول عيسى عليه السلام

ح : سقط "عليهما السلام"

٢٥٨- ح : وطلوع الشمس

غ : وبطلوع الشمس

٢٥٩- ح : كهانا

٢٦٠- ح ، غ : بخلاف

٢٦١- ح : ودين الله عز وجل في السماء والأرض

غ : ودين الله في السماء والأرض

٢٦٢- ح : سقط "دين"

٢٦٣- ح : قال جل وعلا

غ : كما قال الله تعالى

٢٦٤- آل عمران : ١٩

٢٦٥- آل عمران : ٨٥

ب ، ط : سقط "وقال تعالى ﴿ وَمَن يَبتَغِ غَيرَ الإِسْلَامِ دِيناً فَلَن يُقْبَلَ مِنْهُ ﴾"

ح : ﴿ وَمَن يَبتَغِ غَيرَ الإِسْلَامِ دِيناً فَلَن يُقْبَلَ مِنْهُ وهُوَ في الآخِرَةِ مِنَ الخَاسِرِين ﴾

٢٦٦- المائدة : ٣

٢٦٧- ح : سقط "بين"

٢٦٨- غ : والتشبيه والتعطيل، والجبر والقدر، والأمن واليأس

٢٦٩- ح ، ط : بَرَاء

٢٧٠- غ : ونحن نبرأ إلى الله تعالى ممن خالف

٢٧١- ح ، غ : أن يثبتنا عليه

٢٧٢- غ : من الأهواء المختلطة

٢٧٣- غ : والمذاهب الردية، كالمشبهة

٢٧٤- ح ، غ : سقط "والمعتزلة"

٢٧٥- ح : سقط "السنة"

٢٧٦- غ : وغيرهم ممن خالف السنة والجماعة، واتبع البدعة والضلالة

٢٧٧- ح : فنحن

٢٧٨- ب ، ح ، ط : بَرَاء

٢٧٩- ح : سقط "التوفيق"

غ : سقط "وبالله العصمة والتوفيق"

ح : تمت العقيدة بحمد الله وعونه وحسن توفيقه وصلى الله على سيدنا محمد وآله وصحبه وسلم

غ : والله أعلم بالصواب واليه المرجع والمآب

Transliteration Key

THE TRANSLITERATION CONVENTION used throughout this book represents the Arabic script as follows:

Consonants:

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Short vowels:	ـَ a	ـُ u	ـِ i
Long vowels:	ـَا ā	ـُو ū	ـِي ī
Dipthongs:	ـَو aw	ـَي ay	

The definite article is rendered *al-* to preserve the representation of the Arabic script as written, not as pronounced, except where fully inflected expressions are quoted as such. Therefore, *ash-shams* is rendered *al-shams*, unless it appears in a fully inflected verbal expression, such as *wa sh-shamsi wa ḍuḥāhā*. Without inflection, this written expression is rendered *wa al-shams wa ḍuḥāhā*.

The *tā' marbūṭah* is represented by a final *h*, unless it ends the first term of an *iḍāfah* construction, as in *laylat al-qadr*. Note that the *tā' marbūṭah* in *ahl al-sunnah wa al-jamāʿah*, for instance, is represented as an *h* because it is not the first term of an *iḍāfah* construction.

Words that have entered the English language, such as "hadith," "fatwa," and "imam," are not transliterated or italicized unless rendered in formulaic Arabic expressions or idiomatic phrases.

ﷺ An invocation of God's blessings and peace upon the Prophet Muḥammad: "May God's blessings and peace be upon him."
ﷺ An invocation of God's peace upon a prophet or angel: "May peace be upon him."
ﷺ An invocation of God's peace upon two prophets: "May peace be upon them."
ﷺ An invocation of God's peace upon three or more prophets: "May peace be upon them."
ﷺ An invocation of God's contentment with a male companion of the Prophet: "May God be pleased with him."
ﷺ An invocation of God's contentment with a female companion of the Prophet: "May God be pleased with her."
ﷺ An invocation of God's contentment with two companions of the Prophet: "May God be pleased with them."
ﷺ An invocation of God's contentment with three or more companions of the Prophet: "May God be pleased with them."

The following icons are placed next to the Arabic text of Imam al-Ṭaḥāwī's creed to indicate the various topics addressed:

al-ilāhiyyāt: tenets concerning the attributes that are necessary, conceivable, or inconceivable for God.

al-nubuwwāt: tenets concerning the attributes that are necessary, conceivable, or inconceivable for the prophets.

al-qadar: tenets concerning the divine decree.

al-īmān: tenets concerning faith.

al-samʿiyyāt: tenets concerning matters that are suprarational and only known through revelation.

al-jamāʿah: tenets concerning matters that relate to the community of believers and their obligations.

Bibliography

ENGLISH SOURCES

Abdul Ghaffar, Suhaib Hasan, trans. *The Muslim Creed by Abu Ja'far Ahmed Bin Muhammad Bin Salama al-Tahawi with Notes by Shaykh Abdulaziz Bin Abdullah Bin Baz.* Riyadh: Presidency of Islamic Researchers, IFTA and Propagation, 1990.

'Alī, 'Abdullah Yūsuf. *The Meaning of the Holy Qur'an.* Brentwood, Maryland: Amana Corporation, 1992.

Arberry, A. J. *The Koran Interpreted.* New York: Simon and Schuster, 1996.

Badger, George Percy. *An English-Arabic Lexicon.* Beirut: Librairie du Liban, 1988.

Chambers, William. *Chamber's Etymological Dictionary of the English Language.* London: W. & R. Chambers, 1882.

Cleary, Thomas. *The Qur'an: A New Translation.* N.p.: Starlatch Press, 2004.

Dictionary of Early Christian Beliefs: A Reference Guide to More than 700 Topics Discussed by the Early Church Fathers. Edited by David W. Bercot. Peabody, Massachusetts: Hendrickson Publishers, 1998.

Encyclopaedia of Islam New Edition: Glossary and Index of Technical Terms to Volumes I–VIII. Compiled by J. van Lent. Edited by P. J. Bearman. Netherlands: Brill, 1997.

Encyclopaedia of Islam New Edition: Glossary and Index of Technical Terms to Volumes I-VII and to the Supplement, Fascicules 1–6. Compiled by J. van Lent and H. U. Qureshi. New York: Brill, 1995.

Encyclopaedia of Islam New Edition: Glossary and Index of Terms to Volumes I-IX. Edited by P. J. Bearman, Th. Bianquis, C. E. Bosworth, E. van Donzel, and W. P. Heinrichs. Boston: Brill, 2000.

Encyclopaedia of Islam New Edition: Index of Subjects to Volumes I-IX and to the Supplement, Fascicules 1–6. Compiled by P. J. Bearman. Boston: Brill, 1998.

Fowler's Modern English Usage. Edited by R. W. Burchfield. 3rd ed. Oxford: Oxford University Press, 2004.

Frank, Richard M. *Beings and Their Attributes: The Teaching of the Basrian School of the Mu'tazila in the Classical Period*. Albany: State University of New York Press, 1978.

Hamid, Abdul Wahid. *Companions of the Prophet*. Vols. 1 and 2. Leicester: Muslim Education and Literary Services, 1998.

Ibn Khaldūn. *The Muqaddimah: An Introduction to History*. Translated by Franz Rosenthal. Edited and abridged by N. J. Dawood. New Jersey: Princeton University Press, 1981.

Keller, Nuh Ha Mim. *Reliance of the Traveler*: Revised edition. Brentwood, Maryland: Amana Corporation, 1997.

Lane, Edward William. *Arabic-English Lexicon*. Vols. 1 and 2. Cambridge: Islamic Texts Society, 1984.

Makdisi, George. *Ibn Qudaama's Censure of Speculative Theology*. Cambridge: Trustees of the E. J. W. Gibb Memorial, 1985.

Merriam-Webster's Collegiate Dictionary. 11th ed. Springfield, Massachusetts: Merriam-Webster Inc., 2003.

Moore, Bob, and Maxine Moore. *NTC's Dictionary of Latin and Greek Origins*. Chicago: NTC Publishing Group, 1997.

New Oxford American Dictionary. 2nd ed. New York: Oxford University Press, 2005.

O'Collins, Gerald, and Edward G. Farrugia. *A Concise Dictionary of Theology, Revised and expanded edition*. New York: Paulist Press, 2000.

Oxford Companion to Philosophy. Edited by Ted Honderich. 2nd ed. Oxford: Oxford University Press, 2005.

Oxford Desk Thesaurus: American Edition. Edited by Laurence Urdang. New York: Oxford University Press, 1995.

Oxford English-Arabic Dictionary of Current Usage. Edited by N. S. Doniach. Oxford: Oxford University Press, 1972.

Oxford Modern English Dictionary. Edited by Della Thompson. 2nd ed. Oxford: Oxford University Press, 1996.

Pullman, Bernard. *The Atom in the History of Human Thought*. Oxford: Oxford University Press, 1998.

Sheikh, M. Saeed. *A Dictionary of Muslim Philosophy*. 2nd ed. Lahore: Institute of Islamic Culture, 1981.

Sisson, A. F. *Sisson's Synonyms: An Unabridged Synonym and Related-Terms Locator*. Paramus, New Jersey: Prentice Hall, 1969.

as-Suyuti, Jalal ad-Din. *The History of the Khalifahs Who Took the Right Way*. Translated by Abdassamad Clarke. London: Ta-Ha Publishers, 1996.

Translation Department at Ibn Hazm Publishing House. *Basics of the Islamic Doctrine by Abu Ja'far al-Tahawi*. Beirut: Ibn Hazm Publishing House, 1991.

UK Islamic Academy. *Islamic Belief by Imām Abū Jaʿfār aṭ-Ṭaḥāwī*. Leicester: UK Islamic Academy, 2002.

Watt, William Montgomery. *Islamic Philosophy and Theology: An Extended Survey*. Edinburgh: Edinburgh University Press, 1992.

———, trans. *Islamic Creeds: A Selection*. Edinburgh: Edinburgh University Press, 1994.

Wehr, Hans. *Arabic-English Dictionary*. Ithaca, New York: Spoken Language Services, Inc., 1976.

Westminster Dictionary of Christian Theology. Edited by Alan Richardson and John Bowden. Philadelphia: Westminster Press, 1983.

Zaheer, Syed Iqbal, trans. *The Fundamentals of Islamic Creed by Abu Jaʿfar Ahmed Salamah al-Azadi al-Ṭahawi*. 2nd ed. Scarborough, Ontario: Al-Attique Publishers Inc., 2000.

ARABIC SOURCES

Abū Ḥijlah, ʿImād al-Dīn. *al-Nujūm al-lāmiʿah fī thaqāfat al-Muslim al-jāmiʿah*. Amman: Dār al-Rāzī, 1998.

Aḥmad, ʿAbd Allāh Naẓīr. *Abū Jaʿfar al-Ṭaḥāwī: al-Imām al-Muḥaddith al-Faqīh*. Damascus: Dār al-Qalam, 1991.

al-ʿAjlūnī, Ismāʿīl b. Muḥammad. *Kashf al-khafā' wa muzīl al-albās ʿan mā ishtahar min al-ahādīth ʿalā alsinat al-nās*. Vol. 1. Beirut: Iḥyā' al-Turāth al-ʿArabī, 1932.

Āl Fawzān, Ṣāliḥ b. Fawzān b. ʿAbd Allāh. *al-Taʿlīqāt al-mukhtaṣarah ʿalā matn al-ʿaqīdah al-Ṭaḥāwiyyah*. Riyadh: Dār al-ʿĀṣimah li al-Nashr wa al-Tawzīʿ, 2001.

al-Albānī, Muḥammad Nāṣir al-Dīn. *al-ʿAqīdah al-Ṭaḥāwiyyah: sharḥ wa taʿlīq*. Riyadh: Maktabat al-Maʿārif li al-Nashr wa al-Tawzīʿ, 2001.

al-Amsamī, al-Ḥājj b. al-Sālik b. Faḥf. *Kitāb lubāb al-nuqūl: risālah fī mutashābih al-āyāt wa aḥādīth al-Rasūl ﷺ*. Abu Dhabi: Maktabat al-Ṣafā', 2005.

al-Aṣbahānī, Abū Nuʿaym. *Dalā'il al-nubuwwah*. Damascus: Dār Ibn Kathīr, 1970.

———. *Ḥilyat al-awliyā'*. Beirut: Dār al-Fikr, 1996.

al-ʿAskarī, Abū Hilāl al-Ḥasan b. ʿAbd Allāh b. Sahl. *al-Furūq al-lughawiyyah*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 2003.

al-Bābartī, Akmal al-Dīn Muḥammad b. Muḥammad. *Sharḥ ʿaqīdah ahl al-sunnah wa al-jamā'ah*. Kuwait: Wizārat al-Awqāf, 1989.

al-Balawī, ʿAbd Allāh b. Muḥammad al-Madīnī. *Sīrat Aḥmad b. Ṭulūn*. Edited by Muḥammad Kurd ʿAlī. Damascus: al-Maktabah al-ʿArabiyyah fī Dimashq, 1939.

al-Bayḍāwī, Nāṣir al-Dīn Abū Saʿīd ʿAbd Allāh b. ʿUmar b. Muḥammad al-Shīrāzī. *Tafsīr al-Bayḍāwī al-musammā anwār al-tanzīl wa asrār al-ta'wīl*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1988.

al-Bayhaqī, Abū Bakr Aḥmad b. al-Ḥusayn. *Kitāb al-zuhd al-kabīr*. Beirut: Dār al-Jinān, 1987.

al-Bukhārī, Muḥammad b. Ismāʿīl. *Ṣaḥīḥ al-Bukhārī*. Beirut: al-Maktabah al-ʿAṣriyyah, 2005.

———. *al-Tārīkh al-awsaṭ*. Riyadh: Dār al-Sumayʿī, 1998.

———. *al-Tārīkh al-kabīr*. Hyderabad: Maṭbaʿat Jamʿiyyat Dā'irat al-Maʿārif al-ʿUthmāniyyah, 1941.

———. *al-Tārīkh al-ṣaghīr*. Cairo: Dār al-Turāth, 1977.

al-Busnāwī, Ḥasan Kāfī. *Nūr al-yaqīn fī uṣūl al-dīn*. Riyadh: Maktabat ʿUbaykān, 1997.

al-Dhahabī, Shams al-Dīn Muḥammad b. Aḥmad. *Siyar aʿlām al-nubalā'*. Beirut: Mu'assasat al-Risālah, 1996.

al-Fayrūzābādī, Majd al-Dīn Muḥammad b. Yaʿqūb. *al-Qāmūs al-muḥīṭ*. 3rd ed. Beirut: Mu'assasat al-Risālah li al-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ, 1987.

al-Ghāmidī, Aḥmad b. Saʿd. *al-Taʿlīqāt al-jaliyyah ʿalā al-ʿaqīdah al-Ṭaḥāwiyyah*. Mecca: Dār Ṭaybah al-Khaḍrā', 2001.

Ghāwajī, Wahbī Sulaymān. *Abū Ḥanīfah al-Nuʿmān: Imām al-a'immah al-fuqahā'*. 5th ed. Damascus: Dār al-Qalam, 1993.

al-Ghazzālī, Abū Ḥāmid Muḥammad b. Muḥammad. *Fayṣal al-tafriqah bayn al-Islām wa al-Zandaqah*. Damascus: Dār al-Ḥikmah, 1986.

———. *Iḥyā' ʿulūm al-dīn*. 2nd ed. Damascus: Dār al-Khayr, 1993.

al-Ghiryānī, Ṣādiq ʿAbd al-Raḥmān. *Fī al-ʿaqīdah wa al-minhāj*. Benghazi: Dār al-Kutub al-Waṭaniyyah, 2002.

al-Ḥākim, Abū ʿAbd Allāh Muḥammad b. ʿAbd Allāh al-Nīsābūrī. *al-Mustadrak ʿalā al-ṣaḥīḥayn*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1990.

al-Hararī, ʿAbd Allāh. *Iẓhār al-ʿaqīdah al-sunniyyah bi sharḥ al-ʿaqīdah al-Ṭaḥāwiyyah*. 3rd ed. Beirut: Dār al-Mashārīʿ li al-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ, 1997.

al-Ḥimyarī, ʿĪsā b. ʿAbd Allāh b. Muḥammad b. Māniʿ. *al-Juz' al-mafqūd min al-juz' al-awwal min al-muṣannaf li al-ḥāfiẓ al-kabīr Abī Bakr ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī*. Lahore: Mu'assasāt al-Sharaf, 2005.

Ibn Abī al-ʿIzz, ʿAlī b. ʿAlī b. Muḥammad al-Dimashqī. *al-Minḥah al-ilāhiyyah fī tahdhīb sharḥ al-Ṭaḥāwiyyah*. 3rd ed. Beirut: Dār al-Ṣaḥābah li al-Ṭibāʿah wa al-Nashr, 1997.

———. *Sharḥ al-ʿaqīdah al-Ṭaḥāwiyyah*. 3rd ed. Vol. 1. Beirut: Mu'assasat al-Risālah, 1991.

Ibn ʿĀbidīn, Muḥammad Amīn b. ʿUmar. *Ḥāshiyat Ibn ʿĀbidīn: radd al-muḥtār ʿalā al-durr al-mukhtār*. Edited by Ḥusām al-Dīn b. Muḥammad Ṣāliḥ Farfūr. Damascus: Dār al-Bashā'ir, 2000.

Ibn Anas, Mālik. *al-Muwaṭṭa'*. Edited by Muḥammad Fu'ād ʿAbd al-Bāqī. Cairo: Dār Iḥyā' al-Kutub al-ʿArabiyyah, 1986.

Ibn Athīr, ʿIzz al-Dīn ʿAlī b. Muḥammad. *Usd al-ghābah fī maʿrifat al-ṣaḥābah*. Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1970.

Ibn Fūrak, Abū Bakr Muḥammad b. Ḥasan. *Kitāb al-ḥudūd fī al-uṣūl*. Beirut: Dār al-Gharb al-Islāmī, 1999.

———. *Mujarrad maqālāt al-Shaykh Abī al-Ḥasan al-Ashʿarī*. Beirut: Dār al-Mashriq, 1986.

Ibn al-Ḥājj, Muḥammad b. Muḥammad. *al-Madkhal*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995.

Ibn al-Ḥajjāj, Muslim al-Qushayrī. *Ṣaḥīḥ Muslim*. Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 2000.

Ibn Ḥanbal, Aḥmad b. Muḥammad. *Musnad al-Imām Aḥmad b. Ḥanbal*. Edited by al-Sayyid Abū al-Muʿāṭī al-Nūrī. Beirut: ʿĀlam al-Kutub, 1998.

Ibn al-Jawzī, Abū al-Faraj Jamāl al-Dīn ʿAbd al-Raḥmān b. ʿAlī. *Ṣifat al-ṣafwah*. Beirut: al-Maktabah al-ʿAṣriyyah, 2004.

Ibn Khaldūn, ʿAbd al-Raḥmān. *al-Muqaddimah*. Beirut: al-Maktabah al-ʿAṣriyyah, 1999.

Ibn Khallikān, Abū al-ʿAbbār Aḥmad. *Wafayāt al-aʿyān*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1998.

Ibn Mājah, Abū ʿAbd Allāh. *Sunan Ibn Mājah*. Riyadh: Dār al-Salām, 1999.

Ibn Manẓūr, Muḥammad b. Mukarram. *Lisān al-ʿArab*. Cairo: Dār al-Maʿārif, 1981.

Ibn al-Nadīm, Muḥammad b. Isḥāq. *al-Fihrist*. Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1929.

Ibn Qayyim al-Jawziyyah, Shams al-Dīn Abū ʿAbd Allāh Muḥammad b. Abī Bakr. *Iʿlām al-muwaqqiʿīn ʿan Rabb al-ʿĀlamīn*. Vols. 1 and 2. Beirut: Dār al-Kitāb al-ʿArabī, 2004.

Ibn Saʿd, Abū ʿAbd Allāh Muḥammad al-Zuhrī. *Kitāb al-ṭabaqāt al-kabīr*. Edited by ʿAlī Muḥammad ʿUmar. Cairo: Maktab al-Khānjī, 2001.

———. *al-Ṭabaqāt al-kubrā*. Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1996.

Ibn Ṭāhir, ʿAbd al-Qāhir. *al-Farq bayn al-firaq*. Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.

Ibn Thābit, Abū Ḥanīfah al-Nuʿmān. *Kitāb al-fiqh al-akbar*. Edited by Muḥammad Badr al-Dīn Abū Farrās al-Naʿsānī al-Ḥalabī. Cairo: Maṭbaʿat al-Taqaddum, 1905.

———. *Kitāb al-fiqh al-awsaṭ*. N.p., n.d.

———. *Musnad Abī Ḥanīfah bi riwāyat al-Ḥaṣkafī*. Edited by ʿAbd al-Raḥmān Ḥasan Maḥmūd. Cairo: Maktabat al-Ādāb wa Maṭbaʿatuhā, 1980.

al-Iṣfahānī, al-Rāghib. *Mufradāt alfāẓ al-Qur'ān*. 1st ed. Damascus: Dār al-Qalam, 1992.

Jibrān, Aḥmad Jābir. *al-Taʿlīqāt al-sunniyyah ʿalā matn al-ʿaqīdah al-Ṭaḥāwiyyah*. Mecca: Waqf private edition, n.d.

al-Jurjānī, ʿAlī b. Muḥammad b. ʿAlī. *Kitāb al-taʿrīfāt*. 2nd ed. Beirut: Dār al-Kitāb al-ʿArabī, 1992.

al-Kaffawī, Abū al-Baqā' Ayyūb b. Mūsā al-Ḥusaynī. *al-Kulliyyāt: muʿjam fī al-muṣṭalaḥāt wa al-furūq al-lughawiyyah*. 2nd ed. Beirut: Mu'assasat al-Risālah, 1993.

Kāmil, ʿUmar ʿAbd Allāh. *Mukhtaṣar sharḥ al-ʿaqīdah al-Ṭaḥāwiyyah*. 1st ed. Beirut: Bīsān li al-Nashr wa al-Tawzīʿ wa al-Iʿlām, 2003.

al-Kawtharī, Muḥammad Zāhid b. al-Ḥasan. *al-Ḥāwī fī sīrat al-Imām Abī Jaʿfar al-Ṭaḥāwī*. Cairo: Maktabat [al-Kulliyyāt] al-Azhariyyah li al-Turāth, 1995.

al-Khamīs, Muḥammad ʿAbd al-Raḥmān. *Sharḥ al-ʿaqīdah al-Ṭaḥāwiyyah al-muyassar*. al-Jahra, Kuwait: Dār Īlāf al-Dawliyyah li al-Nashr wa al-Tawzīʿ, n.d.

al-Maydānī, ʿAbd al-Ghanī al-Ghunaymī al-Ḥanafī al-Dimashqī. *Sharḥ al-ʿaqīdah al-Ṭaḥāwiyyah al-musammāt bayān al-sunnah wa al-jamāʿah*. Edited by Muḥammad Muṭīʿ al-Ḥāfiẓ and Muḥammad Riyāḍ al-Māliḥ. Damascus: Dār al-Fikr, 1997.

al-Muʿāfirī, Abū Muḥammad b. Hishām. *al-Sīrah al-nabawiyyah*. Beirut: Dār al-Fikr, 1994.

al-Nabahānī, Yūsuf b. Ismāʿīl. *al-Anwār al-Muḥammadiyyah min al-mawāhib al-ladunniyyah*. Istanbul: Waqf al-Ikhlāṣ, 1993.

al-Nadwah al-ʿĀlamiyyah li al-Shabāb al-Islāmī. *al-Mawsūʿah al-muyassarah fī al-adyān wa al-madhāhib wa al-aḥzāb al-muʿāṣirah*. 3rd ed. Riyadh: Dār al-Nadwah al-ʿĀlamiyyah li al-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ, 1997.

al-Najdī, ʿAbd al-Raḥmān b. Muḥammad. *Majmūʿ fatāwā Ibn Taymiyyah*. Riyadh: Dār ʿĀlam al-Kutub, 1991.

al-Nasafī, ʿAbd Allāh b. Aḥmad. *Tafsīr al-Nasafī: madārik al-tanzīl wa ḥaqā'iq al-ta'wīl*. 1st ed. Beirut: Dār al-Nafā'is, 1996.

al-Nasā'ī, Abū ʿAbd al-Raḥmān Aḥmad b. Shuʿayb. *Sunan al-Nasā'ī*. Riyadh: Dār al-Salām, 1999.

Rajab, Bakrī. *Hidāyat al-murīd ilā jawharat al-tawḥīd*. 1st ed. Beirut: Dār al-Khayr li al-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ, 1994.

al-Rāzī, Fakhr al-Dīn Muḥammad b. ʿUmar b. al-Ḥusayn b. al-Ḥasan b. ʿAlī al-Tamīmī al-Bakrī al-Shāfiʿī. *al-Tafsīr al-kabīr*. Beirut: Dār Iḥyā' al-Turāth al-ʿArabī, 1997.

al-Rāzī, Muḥammad b. Abī Bakr b. ʿAbd al-Qādir. *Mukhtār al-ṣiḥāḥ*. Beirut: Mu'assasat ʿUlūm al-Qur'ān, 1978.

al-Riḍā, al-Sharīf. *Nahj al-balāghah*. Beirut: al-Mu'assasah al-ʿĀlamiyyah, 2003.

al-Sabtī, ʿIyāḍ b. Mūsā b. ʿIyāḍ. *Tartīb al-madārik wa taqrīb al-masālik li maʿrifat aʿlām madhhab Mālik*. Rabat, Morocco: n.p., n.d.

al-Sakhāwī, Shams al-Dīn Muḥammad b. ʿAbd al-Raḥmān. *al-Ḍaw' al-lāmiʿ li ahl al-qarn al-tāsiʿ*. Beirut: Dār Maktabāt al-Ḥayāh, 1966.

al-Ṣanʿānī, Abū Bakr ʿAbd al-Razzāq b. Hammām b. Nāfiʿ. *al-Muṣannaf*. Edited by Ayman Naṣr al-Dīn al-Azharī. Beirut: Dār al-Kutub al-ʿIlmiyyah, 2000.

al-Ṣāwī, Aḥmad b. Muḥammad al-Mālikī. *Kitāb sharḥ al-Ṣāwī ʿalā jawharat al-tawḥīd*. 1st ed. Damascus: Dār Ibn Kathīr, 1997.

al-Ṣāwī, Ṣalāḥ. *Tahdhīb sharḥ al-ʿaqīdah al-Ṭaḥāwiyyah*. 2nd ed. Jeddah: Dār al-Andalus al-Khaḍrā' li al-Nashr wa al-Tawzīʿ, 2001.

al-Shaybānī, Ismāʿīl b. Ibrāhīm. *al-Bayān: iʿtiqād ahl al-sunnah wa al-jamāʿah: sharḥ al-Ṭaḥāwiyyah*. Beirut: Dār al-Rashīd, 1992.

al-Sijistānī, Abū Bakr ʿAbd Allāh b. Abī Dāwūd. *Sunan Abī Dāwūd*. Riyadh: Dār al-Salām, 1999.

al-Sindī, Muḥammad ʿĀbid al-Ayyūbī. *Ḥaṣr al-shārid min asānīd Muḥammad Ābid*. Edited by Khalīl b. ʿUthmān al-Jubūr al-Sabīʿī. Riyadh: Maktabat al-Rushd, 2003.

Sirāj al-Dīn, ʿAbd Allāh. *Sharḥ al-manẓūmah al-Bayqūniyyah*. Aleppo, Syria: Maktabat Dār al-Falāḥ, n.d.

al-Subkī, Tāj al-Dīn. *Muʿīd al-niʿam wa mubīd al-niqam*. Beirut: Muʾassasat al-Kutub al-Thaqāfiyyah, 1986.

al-Suyūṭī, Jalāl al-Dīn ʿAbd al-Raḥmān. *Tārīkh al-khulafāʾ*. Beirut: Iḥyāʾ al-Turāth al-ʿArabī, 1999.

al-Ṭabarī, Abū Jaʿfar Muḥammad b. Jarīr. *Jāmiʿ al-bayān fī taʾwīl al-Qurʾān*. Beirut: Dār al-Kutub al-ʿIlmiyyah, 1997.

al-Taftazānī, Saʿd al-Dīn Masʿūd b. ʿUmar. *Sharḥ al-ʿaqāʾid al-Nasafiyyah*. Cairo: Maktabat al-Kulliyyāt al-Azhariyyah, 1987.

al-Taghrībirdī, Jamāl al-Dīn Abū al-Maḥāsin Yūsuf. *al-Nujūm al-zāhirah fī mulūk Miṣr wa al-Qāhirah*. Cairo: Dār al-Kutub al-Miṣriyyah, 1929.

al-Tahānawī, Muḥammad ʿAlī. *Mawsūʿat kashshāf iṣṭilāḥāt al-funūn wa al-ʿulūm*. Vol. 1. Beirut: Maktabat Lubnān, 1996.

al-Ṭaḥāwī, Abū Jaʿfar. *al-ʿAqīdah al-Ṭaḥāwiyyah*. Edited by Bassām ʿAbd al-Wahhāb al-Jābī. Beirut: Dār al-Bashāʾir al-Islāmiyyah, 1993.

———. *al-ʿAqīdah al-Ṭaḥāwiyyah: bayān ʿaqīdat ahl al-sunnah wa al-jamāʿah*. Edited by Aḥmad b. Ṣāliḥ al-Ṭūyān. Riyadh: Dār Ṭuwayq li al-Nashr wa al-Tawzīʿ, 2002.

———. *Bayān al-sunnah wa al-jamāʿah: wa hiya ʿaqāʾid al-Imām Aḥmad Abī Jaʿfar al-Ṭaḥāwī al-Ḥanafī*. Edited by Muḥammad Rāghib al-Ṭabbākh al-Ḥalabī. Aleppo, Syria: al-Maṭbaʿah al-ʿIlmiyyah, 1925.

———. *al-Jāmiʿ li al-mutūn al-ʿilmiyyah: ithnān wa thalāthūn matnan fī mukhtalaf al-ʿulūm muqābalah ʿalā ʿiddat nusakh wa maḍbūṭah ḍabṭan kāmilan*. Edited by ʿAbd Allāh al-Shamrānī. Riyadh: Dār al-Waṭan li al-Nashr, 2002.

———. *Kitāb mushkil al-āthār*. Beirut: Dār Ṣādir, 1968.

———. *Mukhtaṣar al-Ṭaḥāwī*. Edited by Abū al-Wafāʾ al-Afghānī. Cairo: Maṭbaʿat Dār al-Kitāb al-ʿArabī, 1950.

———. *Sharḥ maʿānī al-āthār*. Cairo: Maṭbaʿat al-Anwār al-Muḥammadiyyah, 1968.

———. *al-Sunan al-maʾthūrah li Muḥammad b. Idrīs al-Shāfiʿī: riwāyat Abī Jaʿfar al-Ṭaḥāwī al-Ḥanafī ʿan khālih Ismāʿīl b. Yaḥyā al-Muzanī*. Edited by ʿAbd al-Muʿṭī Amīn Qalʿajī. Beirut: Dār al-Maʿrifah, 1986.

al-Tirmidhī, Abū ʿĪsā Muḥammad b. ʿĪsā. *Jāmiʿ al-Tirmidhī*. Riyadh: Dār al-Salām, 1999.

al-ʿUmrānī, ʿAbd al-Ḥayy Ḥasan. *Taḥt ẓilāl al-Qur'ān wa al-sunnah*. Morocco: Maṭābiʿ Fuḍālah, 1982.

al-Walātī, Muḥammad Yaḥyā. *Fatḥ al-Wadūd ʿalā marāqī al-suʿūd*. Riyadh: ʿĀlam al-Kutub, 1992.

Zarrūq, Aḥmad b. Aḥmad b. ʿĪsā al-Burnasī al-Fāsī. *Sharḥ al-ḥikam al-ʿAṭā'iyyah*. Edited by Aḥmad Zakī ʿAṭiyyah. Benghazi, Libya: al-Jāmiʿah al-Lībiyyah, Kulliyyat al-Ādāb, 1971.

al-Ziriklī, Khayr al-Dīn. *al-Aʿlām: qāmūs tarājim li ashhar al-rijāl wa al-nisā' min al-ʿArab wa al-mustaʿribīn wa al-mustashriqīn*. 5th ed. Beirut: Dār al-ʿIlm li al-Malāyīn, 1980.

Acknowledgements

He who has not thanked people has not thanked God.
– PROPHET MUḤAMMAD ﷺ

THIS WORK HAS been a collective labor of love involving many good people. The honor as well as trepidation that accompany an attempt at translating a creed of faith that provides people with knowledge of their Creator and their Prophet ﷺ humble me immensely. I would like to acknowledge the following people for all of their help: Harun Sugich for giving me the testimony of faith; Shaykh Abdal Qadir for guiding me to Morocco, to the United Arab Emirates, and then to Chinguetti; Shaykh Anas Abu Murad—may God have mercy on his soul; Shaykh Ahmad al-Mubarak, the Chief Justice of the Emirates—may God have mercy on his soul; Shaykh Muhammad Khazraji, former Minister of Endowments of the United Arab Emirates; Shaykh Ahmad Mubarak al-Kindi; Shaykh Bayyah b. Salik—may God have mercy on his soul—who introduced me to the Massuma clan, an ocean of knowledge; Shaykh Muhammad Ahmad Shaybani—may God have mercy on his soul—my teacher and former mufti of the United Arab Emirates; Ustādh Hisham al-Arif; Shaykh Bashir Shaqfah, former head of al-Ain's Ministry of Endowments, who enabled me to live in a beautiful mosque in a palm grove in al-Ain and lead prayers while studying Mālikī jurisprudence (*fiqh*) and Arabic; Shaykh Hamid Amr al-Wali, who taught me Arabic, Qur'an, and basic *fiqh*; Shaykh Abdar Rahman Ould Murabit, a light of faith; Murabit al-Hajj—may God preserve him—who is a living exemplar of the understanding of the unity of God, for teaching me creed (*ʿaqīdah*) with patience, love, and presence with his Lord that haunts me in my heedlessness still; Habib Ahmad Mashshur al-Haddad—may God have mercy on his soul—a son and true

inheritor of the best of creation ﷺ; Shaykh Ali bal-Faqih—may God have mercy on his soul; Shaykh Muhammad Fatatri al-Azhari; Shaykh Ahmad Badawi Tayyib al-Asmaa; my beloved brother, the *sharīf*, Shaykh Abdallah Alkadi, whose humility, unpretentious erudition, and gentle disposition leave me speechless; Shaykh Ahmad Jabir Jibran—whose absolute self-effacement, immense knowledge of this religion, and love of this text inspired me to translate it—for first placing me in the chain of its transmission and licensing me to teach and translate it; the *sharīf*, Shaykh Muhammad bin Ibrahim al-Yaqubi—may God increase his stature—a true son of the Prophet ﷺ, whose piety, knowledge, and accessibility enabled me to study the text with him, for placing me in its chain of transmission and for providing the final chain of transmission with his customary precision.

My heartfelt gratitude to Shaykh Abdullah bin Bayyah, who is a true man of God and who emulates the Prophet ﷺ like a jurist in his actions, like a theologian in his understanding, and like a mystic in his states, and who never says "No" to any worthy endeavor, for writing the Foreword; Imam Zaid Shakir, a true brother who indefatigably serves Islam in America, for his introduction to the Zaytuna Curriculum Series, editing, and finding references; Shaykh Abdal Hakim Winter, whose clarity, quietude, and formidable scholarship inspire us all to excellence, for encouraging the work and for his editing; the *sharīfah*, Uzma al-Husaini, whose patience, time, and immense concern for the quality of the work were all central to its completion; the *sharīf*, Sayyed Abdallah al-Adhami, for his help with the names of the transmitters; the Fārūqiyyah, Hosai Mojaddidi, for her constant help and editing; Harun Spevack and Waleed Mossad, for their work on the biographies; Imam Tahir Anwar for his help on the editing.

I would also like to thank Ismael Nass and Mazen Halabi, both of whom helped selflessly on this and many other projects; Sīdī Abdallateef Whiteman for his patience and commitment to beauty and excellence; Ustādh Hisham Mahmoud for his commitment and immense work on the editing; Safir Ahmed, always there for

advice and editorial excellence, thank you; Valerie Turner and Tom Devine for their commitment and editing skills; Ustādhah Mona Elzankali for her editing, sincerity, and effort; Harun Sellars, Maryam Salman, and Zaynab Salman for their sincere efforts; Mohammad Abderrazzaq for all his essential research; Osama Osman and Ibrahim Abusharif for their commitment and efforts; and Asad Tarsin, whose contribution made all the difference.

Dr. Umar Faruq Abdallah, a true brother and formidable scholar who inspires all of us to strive for excellence and whose rare mastery of the subject and both languages (Arabic and English) enabled him to edit the first draft and reveal how much work needed to be done; thank you for generously taking the time to edit the "final" draft and reveal how much *still* needed to be done. Special thanks also to Mohamed Zakariya, who despite difficulties provided artistic advice and stunning calligraphy of the front cover, the epigraph, and the topic icons; Hamed Omar for his sincere and constant support; Dr. Suhail Obaji and Eissa Bougary for their sincerity and support; Shaykha Aisha Bint Faleh Al Thani and Shaykha Shamsa Al Nahyan for their inspiration and support; Ustādh Khalid Alireza for his friendship, care, and support; the *sharīf* and *sayyid*, Hesham Alalusi for his genuine care and continual support of this work; Syed Mubeen Saifullah and the staff of Zaytuna Institute for their hard work and commitment; Ustādh Hisham Alireza for his generosity in helping to publish the work; Ustādhah Maha al-Bahar for her grant and commitment.

Finally, immense gratitude to Umm Yahya, Nabila, Elizabeth, and David Hanson; God bless all of you. This work began in 1998 and was completed Tuesday at midnight on the 11th of Rabīʿ al-Thānī, 1427/May 9, 2006. It has undergone many retranslations, revisions, and edits with the hopes of making it as worthy of the original as possible. May God accept the efforts of all of those who worked on it, supported it, and brought it to fruition and whoever reads or studies a part or all of it.

HAMZA YUSUF

About the Zaytuna Curriculum Series

ISLAM IS A religion based on a revelation from God. That being the case, despite its appropriateness for various times and myriad places, it is a religion imbued with a deeply conservative spirit. This spirit helps to safeguard the integrity of the revelation. Muslims believe that the beloved Prophet Muḥammad ﷺ conveyed the last message of God to humanity. Preserving the purity of that message poses one of the greatest challenges for the community of the faithful. Perhaps the best way to preserve that message is to implement it in one's life. Hence, one of the central precepts of the Qur'an urges the believers to adhere closely to prophetic guidance. God mentions in that regard, *Follow him* [the Messenger of God] *in order that you may be guided* (7:158).

He also reveals, *Say* [O, Muḥammad!], *"If indeed you love God, then follow me. God will in turn love you and forgive you your sins. Surely God is most forgiving, most merciful"* (3:31).

These injunctions to dutifully follow are coupled with strong exhortations against innovation in religious matters. The Prophet Muḥammad ﷺ warned in that regard:

> Those of you who live after me will surely witness much dissension. It is incumbent on you to adhere to my tradition and the way of my rightly-guided successors; cling tenaciously to them. And especially beware of innovated religious practices, for every innovation [in religious affairs] constitutes straying (*Sunan Abī Dāwūd*, 607; *Sunan Ibn Mājah*, 6).

He also stated, "Whoever introduces an unfounded novel practice into our religion will have it rejected" (*Ṣaḥīḥ al-Bukhārī*, 469).

This duality, of encouraging adherence to guidance while discouraging innovation, is buttressed by the authentic chains of transmission, which have served as the principal means of conveying

religious knowledge. These chains of transmission have safeguarded both the foundational texts of Islam and scholarly writings from the earliest centuries of the religion, facilitating an intellectual stability that has always prevailed in the Islamic realm. They also helped to establish a tradition of qualified scholarship that is essential for the preservation and perpetuation of the prophetic guidance.

Therein lies one of the distinctive features of Islam: each generation of scholars received knowledge from those preceding them, establishing verifiable chains of transmission extending back to the source of the knowledge they related. Abū ʿAlī al-Jayyānī (d. 498/1105) said, "God has distinguished this community with three things: Verifiable chains of narration; meticulous documentation of lineages; and desinential inflection in our language" (Sirāj al-Dīn, *Sharḥ al-manẓūmah al-Bayqūniyyah*, 153). ʿAbd Allāh b. al-Mubārak (d. 181/797), one of the greatest scholars of that era, said, "Verifiable chains of transmission are an integral part of this religion. Were it not for those chains, anyone could have said anything he wished [and attributed it to Islam]" (*Ṣaḥīḥ Muslim*, 51).

The primacy of chains of transmission places central importance on the human element in relating proper Islamic knowledge. And this knowledge is as much of the head as of the heart. In the Islamic tradition, conveying knowledge does not involve the mere transfer of information from the lines of books (or the screens of computers). It also involves human hearts connecting with one another, and the transfer of states of being. A sincere student benefits most from a teacher who is an active practitioner of the knowledge he or she conveys. Hence, the chains of transmission have always involved both the outward transferal of information from the teacher to the student and the inner transferal of the secrets of a teacher's state. The importance of the inner transferal cannot be overemphasized; it results in a successful student implementing the teacher's knowledge with etiquette, mercy, and nuanced understanding. For this reason, many of the scholars say, "Knowledge is to be found in the hearts of humans, not in the lines of books."

Unfortunately, the modern world has not been kind to the tradition of relaying Islamic knowledge based on verifiable chains of transmission. A host of factors have served to undermine that tradition in recent history: the withering assault of European colonization, the nationalist regimes that generally followed in the wake of colonial rule, internal decay within Muslim societies, and the vagaries of a globalizing economy that lead Muslim nations to subordinate all societal imperatives to that of economic development. In some countries, this combination of factors led to the destruction or severe neglect of traditional Islamic educational institutions. The demise of those institutions has meant the near demise of the practices and processes they facilitated.

It is in this context of the threat posed by modernity that Zaytuna Institute, established in 1996 under the leadership of Shaykh Hamza Yusuf and Dr. Hesham Alalusi, aspires to revive the traditional sciences of Islam. Through month-long and weekend intensive study programs, through semester-based adult education courses, through its groundbreaking *Seasons* journal, and through lectures and seminars, Zaytuna Institute has been in the vanguard of an effort to restore the nuanced, text-based tradition, predicated on verifiable chains of transmission, back to its central place in Islamic education.

With the launching of the Zaytuna Curriculum Series, the institute has embarked upon perhaps its most significant project to date. This series, God-willing, will not only bring to the English-speaking reader the time-honored texts that have served the global Muslim community well for centuries, but will also help provide Islam in the West with the intellectual stability and the resilience it needs to begin to fulfill its awesome potential. Beginning with Shaykh Hamza Yusuf's new translation of *The Creed of Imam al-Ṭaḥāwī*, the series aims to include works in theology, jurisprudence, spiritual psychology, as well as accompanying commentaries, providing the wayfarer through this world invaluable instruction necessary for the journey. Perhaps the singular advantage of these works is that they are brought to the reader by a translator who himself is part of

a chain of narrators that extends back to the author of each text. In that sense, the series will constitute, God-willing, a valuable link between today's Muslims and our rich tradition.

These texts will also provide access to some of the foundational works in Islam at a level of readability and quality that will enhance the understanding of the lay reader, while also serving as credible and accurate renditions of the Arabic originals for serious researchers. By so doing, this series should prove a welcome addition to all libraries of Middle Eastern and Islamic Studies at a time when the need for clarity and understanding in relations between Muslims and members of other faith communities has never been greater.

The most consequential aspect of this series may well be for the believer. By detailing all of the knowledge each Muslim is obligated to acquire in order to succeed in this world and the next, these texts may help direct the Muslim community out of its current disarray towards stability, born of true devotional practice. Therefore, it is our ardent hope that the Zaytuna Curriculum Series will help cultivate within our community such great virtues as patience, forbearance, humility, tolerance, fairness, and empathy that are essential for our contribution to the common good of humanity.

ZAID SHAKIR

Index

ʿAbd al-Raḥmān b. ʿAwf ﷺ, 76
  biography of, 104–105
Abraham ﷺ, befriended by God, 64
Abū Bakr al-Ṣiddīq ﷺ, 76
  biography of, 93–95
  first of the Rightly-Guided Caliphs (*al-khulafā' al-rāshidūn*), 93
  on inability to perceive God, 14
Abū Ḥanīfah al-Nuʿmān b. Thābit, 26
  biography of, 83–85
  juristic methodology (*uṣūl*) of, 84
  and Khawārij, Qadariyyah, Shia, and Muʿtazilah, 21
  writings of, 21
Abū al-Ḥasan al-Ashʿarī, 19, 22
Abū Manṣūr al-Māturīdī, 19, 22
Abū ʿUbaydah al-Jarrāḥ ﷺ, Trustee of the Community (*amīn al-ummah*), 76
  biography of, 105–106
Abū Yaʿlā al-Khalīlī, 27
Abū Yūsuf al-Anṣārī, biography of, 85–86
acquisition (*kasb*), doctrine of, 19, 74, 120n63
Adam ﷺ
  and covenant with God, 58
  creation of, 113n40
ʿadl (justice), 20
aḥkām (legal rulings), 84
ahl al-sunnah wa al-jamāʿah (People of the Prophetic Way and the Majority of Scholars), 22, 34, 48, 112n37
ʿĀ'ishah ﷺ, 93
ʿAlī b. Abī Ṭālib ﷺ, 17, 76
  biography of, 98–100
  fourth of the Rightly-Guided Caliphs (*al-khulafā' al-rāshidūn*), 98
analogical reasoning based on established precedents (*qiyās*), 84, 119n60
analytical reasoning (*ra'y*), 84
angels, faith in, 66
  Angel Gabriel ﷺ, 115n44, 118n56
  Angel of Death ﷺ, 70
  Munkar and Nakīr ﷺ, 72, 120n62
anthropomorphism, 58
Anthropomorphists (*al-mushabbihah* or *al-mujassimah*), 80, 123n67
Antichrist (*al-masīḥ al-dajjāl*), 78, 122n65
ʿaql (reason), 22
ʿarsh. *See under* Throne
asānīd (chains of narration), 84
Ascension (*al-miʿrāj*). *See under* Muḥammad ﷺ
Ashʿarī
  creed, 35
  and nature of God, 15–16
  scholars, 15–16
Āsiyah ﷺ, one of four women complete in faith, 98
attributes, of God, 50, 110n14
  and Muʿtazilah, 123n68
Azraqī(s), 18–19

al-Bayhaqī, on jihad, 91
Bayyah, Abdullah bin, on three types of jihad, 90
Beast of the Earth (*dābbat al-arḍ*), 78, 122n66
Beatific Vision (*al-ruʾyah*), 56, 114n42
  and the Muʿtazilah, 123n68
believers, salvation of, 66
biographies (*ṭabaqāt*), 35
blasphemy, 54, 114n41
books, faith in, 66
Bridge over the Fire (*al-ṣirāṭ*), 72

chains of narration (*asānīd*), 84
commanding righteousness and forbidding evil, 21
companions, of God's Messenger ﷺ, 76
concealment (*taqiyyah*), 19
congregational prayer, and qibla, 68
consensus of the scholars (*ijmāʿ*), 84, 119n60
covenant, 58, 116n47

creation. *See under* God
Creator. *See under* God
creed
  Ashʿarī, 35
  creed(al) differences, 9–10
    of Ḥanafīs, Shāfiʿīs, Mālikīs, and Ḥanbalīs, 34
    of Imam al-Ṭaḥāwī, acceptance of, 22–23
  Māturīdī, 35
  purpose of, 7

Dār al-Ḥikmah, 21
Day of Judgment, belief in, 72. *See also* End of Time; Last Day
decree, 60
  faith in, 66
  of God, 52
Determinists (*al-jabriyyah*), 80, 124n70
dialecticians (*mutakallimūn*), 16. See also *kalām*
disbelievers, not to declare people of our qibla, 64
divine unity, formula of. *See under* God
Dualists (*al-qadariyyah*), 80, 124n71

End of Time, signs of, 78. *See also* Last Day; Day of Judgment
equity (*istiḥsān*), 84

faith, articles of, 66
Fāṭimah ﷺ, one of four women complete in faith, 98
Fire, 58, 68
  created, 72
free will
  and al-Ḥasan al-Baṣrī, 19
  and predestination, 120n63
  and predetermination, 19

Gabriel ﷺ, Angel, 115n44, 118n56
al-Ghazzālī, Abū Ḥāmid, 13
  Proof of Islam (*ḥujjat al-Islām*), 23
God
  Ashʿarī scholars and nature of, 15–16
  attributes of, 50, 110n14
  creation of, 116n50
  as *Creator*, 50
  divine unity, formula of, 9–10
  five negating attributes, 110n14
  immanence of, 15
  inability to perceive, 14
  kalām Allāh (Speech of God), 16
  monotheism, 14–15
  negation of attributes by the Muʿtazilah, 20, 110n14
  no human qualities, 54
  omnipotent, 50
  omniscience of, 62
  as *Originator*, 50
  as *Resurrector of the Dead*, 50
  seven attributes of omniscience, 110n14
  sovereignty of, 50
  speculation about, 64
  transcendence of, 15, 58, 64, 74
  unity of, 7
  will of, 52, 74
  wrath and pleasure of, 74
grave, and punishment, 72
grave sinners, intermediate position of, 20

hadith
  authentic, 56
  defined, 114n43
hajj, 70
Ḥanbal, Aḥmad b., and uncreatedness of the Qur'an, 21
al-Ḥasan al-Baṣrī, on free will and predetermination, 19
al-ḥawḍ (Pool), 58, 115n45
hidden defects, science of (*ʿilm al-ʿilal*), 32
ḥujjat al-Islām (Proof of Islam), al-Ghazzālī, 23
ḥurūb al-riddah (Wars of Apostasy), 94

Iblīs (Satan), 113n40
Ibn ʿAṭāʾ Allāh, 15
Ibn Khaldūn, and jihad, 92
Ibn Khallikān, 27
Ibn Qayyim al-Jawziyyah, 18
Ibn Taymiyyah, on jihad, 90, 92
Ibn Ṭulūn, and Imam al-Ṭaḥāwī, 37
Ibn al-Zubayr ﷺ, uprising of, 18
Ibrāhīm, ʿAbd Allāh b. al-Ḥājj, on juristic methodology, 28
ijmāʿ (consensus of the scholars), 84, 119n60
ijtihād (independent juridical reasoning), 83
  ijtihād muṭlaq (complete methodological independence on legal issues), 33
Ikhshidid period, 29

ʿilm al-ʿilal (science of hidden defects), 32
immanence. *See under* God
infallible hadith (*mutawātir*), 85, 112n30
Intercession (*al-shafāʿah*). *See under* Muḥammad ﷺ
intermediate position of sinners, 19–20
  and Wāṣil b. ʿAṭāʾ, 19
al-Isfarāyinī, Abū Isḥāq, on the unity of God, 7
Islam, between extremes, 80
al-isrāʾ (Night Journey). *See under* Muḥammad ﷺ
istiḥsān (equity), 84

al-jabriyyah (Determinists), 80, 124n70
al-jahmiyyah (Pantheists), 80, 124n69
Jesus ﷺ, Descent of, 78
jihad, 70, 89–92
  five types of, 90
  greater and lesser, 89
jinn, 54, 113n40
al-Jubbāʾī, Muʿtazilī master, 22
judgment
  of deeds, 60
  of God, 52
juristic methodology (*uṣūl*)
  ʿAbd Allāh b. al-Ḥājj Ibrāhīm on, 28
  of Abū Ḥanīfah, 84
justice (*ʿadl*), 20

kabāʾīr (mortal sins), 68, 119n59
kalām (rational theology), 16, 19, 34
  and atomic theory, 110n13
  mutakallimūn (dialecticians), 16
  and Speech of God, 16
kasb (acquisition), 19, 120n63
Kawthar, fountain of, 115n45
al-Kawtharī, 27
Khadījah ﷺ, one of four women complete in faith, 98
Khawārij (Seceders), 17–18, 109n12, 118n57
  and Abū Ḥanīfah, 21
al-khulafāʾ al-rāshidūn, Rightly-Guided Caliphs, 76
  Abū Bakr ﷺ as first, 93
  ʿAlī ﷺ as fourth, 98
  ʿUmar ﷺ as second, 95
  ʿUthmān ﷺ as third, 96
knowledge, types of, 60
kursī. *See under* Throne

Last Day. *See also* End of Time; Day of Judgment
  faith in, 66
  signs of, 122n65
al-lawḥ (Tablet), 116n50
legal rulings (*aḥkām*), 84

al-Maʾmūn, Abbasid caliph, 21, 25
Maryam ﷺ, one of four women complete in faith, 98
al-masīḥ al-dajjāl (Antichrist), 78, 122n65
Māturīdī, creed, 35
messengers, faith in, 66
messengership. *See under* Muḥammad ﷺ
miracles, of saints, 78
al-miʿrāj (Ascension). *See under* Muḥammad ﷺ
misguidance, of people and rebellion, 112n39
monotheism. *See under* God
Moses ﷺ, addressed by God, 64
Muʿāwiyah ﷺ, 17
Muḥammad ﷺ
  Ascension (*al-miʿrāj*), 58, 93, 115n44
  chosen one, 52
  Intercession (*al-shafāʿah*), 58, 116n46
  messengership of, 10
  Muḥammadan light, 116n50
  Night Journey (*al-isrāʾ*), 93, 115n44
mujāhid (one who fights), 91
mujtahid (one capable of independent juridical reasoning), 83
Munkar and Nakīr ﷺ, 72, 120n62
Musaylamah, the Liar, 94
muṣḥaf (complete Qur'anic text between two covers), 94
mutakallimūn (dialecticians), 16. *See also* *kalām*
mutawātir (infallible hadith), 85, 112n30
al-muʿtazilah (Rationalists), 80, 120n63, 120n68
  and Abū Ḥanīfah, 21
  and attributes of God 123n68
  and Beatific Vision, 123n68
  denying God's attributes, 20, 110n14
  doctrine of, 29
  and the Qur'an, 21, 111n16
  theology of, 19–21
muwaḥḥid (unitarian), 14
al-Muzanī, uncle of Imam al-Ṭaḥāwī, 25, 26, 27

al-Najadāt (al-Najdiyyah) or Najdīs, 18–19
Nakīr, and Munkar ﷺ, 72, 120n62
naql (tradition), 22
neo-Khawārij, 109n12. *See also* Khawārij
Night Journey (*al-isrā'*). *See under* Muḥammad ﷺ

omnipotent. *See under* God
omniscience. *See under* God
Originator. *See under* God

Pantheists (*al-jahmiyyah*), 80, 124n69
Paradise, 56, 58, 66, 68
  created, 72
  ten people promised, 76, 121n64
Pen (*al-qalam*), 60, 116n50
People of the Prophetic Way and the Majority of Scholars (*ahl al-sunnah wa al-jamā'ah*), 22, 34, 48, 112n37
Pool (*al-ḥawḍ*), 58, 115n45
predestination, 120n63. *See also* free will
predetermination, 19. *See also* free will
promise and threat (*al-wa'd wa al-wa'īd*), 20
providence (*tawfīq*), 112n38
punishment, of the grave, 72

al-qadariyyah (Dualists), 80, 124n71
  and Abū Ḥanīfah, 21
al-qalam (Pen), 60, 116n50
qibla, 64, 118n55
  and congregational prayer, 68
qiyās (analogical reasoning based on established precedents), 84, 119n60
Qur'an, 64
  text between two covers (*muṣḥaf*), 94
  createdness of, and Mu'tazilah, 21, 111n16
  eternal and uncreated, 21, 54, 111n16
  exegesis (*tafsīr*) of, 85
  and jihad, 91–92
  Speech of God (*kalām Allāh*), 16
  'Uthmānī text, 97

rational theology (*kalām*), 16, 19, 34
Rationalists (*al-mu'tazilah*), 80, 120n63, 123n68
  and Abū Ḥanīfah, 21
  and attributes of God, 123n68
  and Beatific Vision, 123n68
  denying God's attributes, 20, 110n14
  doctrine of, 29
  and the Qur'an, 111n16
  theology of, 19–21
ra'y (analytical reasoning), 84
al-Rāzī, Fakhr al-Dīn, and jihad, 90
reason ('*aql*), 22
rebellion, 70
resurrection of the dead, faith in, 72
Resurrector of the Dead. *See under* God
Rightly-Guided Caliphs (*al-khulafā' al-rāshidūn*), 76
  Abū Bakr ﷺ as first, 93
  'Alī ﷺ as fourth, 98
  'Umar ﷺ as second, 95
  'Uthmān ﷺ as third, 96
al-rūḥ al-amīn (Trustworthy Spirit), said of Angel Gabriel ﷺ, 64
al-ru'yah (Beatific Vision), 56, 114n42
  and Mu'tazilah, 123n68

Sa'd b. Abī Waqqāṣ ﷺ, biography of, 102–103
ṣaghā'ir (lesser sins), 119n59
Sa'īd b. Zayd ﷺ, 76
  biography of, 103–104
saints, miracles of, 78
salvation, 66
Satan (Iblīs), 113n40
Scales, 72
scholars, mention in the best manner, 78
Seceders (Khawārij), 17–18, 109n12, 118n57
  and Abū Ḥanīfah, 21
al-shafā'ah (Intercession). *See under* Muḥammad ﷺ
al-Shāfi'ī, 25, 31
shariah, 119n60
al-Shaybānī, Muḥammad, biography of, 87
Shia, and Abū Ḥanīfah, 21
sins
  greater (*kabā'ir*) and lesser (*ṣaghā'ir*), 118n57, 119n59
  mortal (*kabā'ir*), 17, 68, 118n57, 119n59
sovereignty. *See under* God
speculation. *See under* God
Sunnah, 119n60
  adherence to, 70
supplication, benefits the dead, 74
al-Suyūṭī, 26

ṭabaqāt (biographies), 35
Tablet (*al-lawḥ*), 60, 116n50

tafsīr (Qur'anic exegesis), 85
al-Ṭaḥāwī, Abū Jaʿfar Aḥmad b. Muḥammad b. Salāmah al-Azdī, 39
  books of, 33–34
  grave of, 38
  and the Ḥanafī school, 26–27
  and Ibn Ṭulūn, 37
  and the Shāfiʿī school, 27
Ṭalḥah b. ʿUbayd Allāh ﷺ, 76
  biography of, 100–101
taqiyyah (concealment), 19
tawātur (unbroken chain of infallible narrations), 85, 112n30
tawfīq (providence), 112n38
theology
  of Muʿtazilah, 19–21
  purpose of, 13–14
Throne
  ʿarsh, 62, 64, 116n50, 118n51
  kursī, 62, 118n51
tradition (*naql*), 22
transcendence. *See under* God
Trustworthy Spirit (*al-rūḥ al-amīn*), said of Angel Gabriel ﷺ, 64
Ṭulūn, Aḥmad b., 29
Tulunid period, 29

ʿUmar b. al-Khaṭṭāb ﷺ, 76
  biography of, 95–96
  second of the Rightly-Guided Caliphs (*al-khulafā' al-rāshidūn*), 95
unitarian (*muwaḥḥid*), 14
unity
  Abū Isḥāq al-Isfarāyinī, on the unity of God, 7
  attribute of, 58
  of God, 7
uṣūl (juristic methodology), of Abū Ḥanīfah, 84
ʿUthmān b. ʿAffān ﷺ, 17, 76
  biography of, 96–98
  Possessor of Two Lights (*dhū al-nūrayn*), 97
  third of the Rightly-Guided Caliphs (*al-khulafā' al-rāshidūn*), 96

al-waʿd wa al-waʿīd (the promise and the threat), 20
Wars of Apostasy (*ḥurūb al-riddah*), 94
Wāṣil b. ʿAṭā', 19.
will. *See under* God
women, four complete in faith, 98

al-Zubayr b. al-ʿAwwām ﷺ, 76
  biography of, 101–102

APPRECIATION FOR *THE CREED OF IMAM AL-ṬAḤĀWĪ*

My own translation of Imam al-Ṭaḥāwī's brilliant text in the 1980's was perhaps the first attempt to introduce this creed to the English-speaking Muslim world. It is extremely pleasing that, two decades later, several other translations have appeared, culminating in this outstanding effort by the esteemed Shaykh Hamza Yusuf.

DR. SUHAIB HASAN, *Al-Quran Society, London, UK.*

Hamza Yusuf's *Creed of Imam al-Ṭaḥāwī* is an important contribution to scholarship and to Muslim self-understanding. This fluid and accurate translation provides access and insight into a major scholastic work that sets out core Islamic beliefs/doctrines. It will be welcomed by Muslim and non-Muslim readers alike.

DR. JOHN L. ESPOSITO, *Director, Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding, Georgetown University, Washington, DC.*

Students of Islam often have little exposure to the basic theological creeds around which communal and sectarian boundaries were formed for many centuries. Ordinary Muslims did not study advanced theological treatises, but memorized and defined themselves by the pithy dogmas advanced in texts like al-Ṭaḥāwī's creed. These creeds address universal questions, as well as issues particularly relevant to the political and social context of their formulation. Imam al-Ṭaḥāwī's creed is therefore useful both as a record of core and enduring principles of Sunni theology, as well as a glimpse into some of the dynamics of the early formative period of Islamic thought. Hamza Yusuf's eloquent and accurate translation is especially helpful as it is accompanied by the well-edited original Arabic text.

DR. INGRID MATTSON, *President, Islamic Society of North America and Professor of Islamic Studies, Hartford Seminary, Connecticut.*

Hamza Yusuf is an American convert to Islam who studied for several years under leading scholars in the Muslim world. He is the co-founder of the Zaytuna Institute in California and has translated into modern English several classical Arabic texts and poems, including the latest rendering of the thirteenth-century devotional poem, *The Burda: The Poem of the Cloak*. His most recent works include *Purification of the Heart*, a translation with commentary of a nineteenth-century text that examines the spiritual conditions and treatments of the heart; and *The Content of Character*, a collection of sayings from the Prophet Muḥammad ﷺ regarding the essence of character and behavior. *The Creed of Imam al-Ṭaḥāwī* is the first text in the Zaytuna Curriculum Series.

Manuscript of *The Creed of Imam al-Ṭaḥāwī*
calligraphed by Mohamed Zakariya

Jacket design by Abdallateef Whiteman

THE CREED OF IMAM AL-ṬAḤĀWĪ

Out of several translations of Imam al-Ṭaḥāwī's creed available in the market, Shaykh Hamza Yusuf's is, in my opinion, by far the best rendition to date of this famous and very important treatise. We can expect no less of a scholar of the caliber of Shaykh Hamza Yusuf due to his command over his native tongue, English, as well as his acquired and well-learned Arabic.

DR. NIZAM YAQUBY, Mufti of Bahrain

Shaykh Hamza Yusuf has rendered a service not only to Muslims, but also to a wider audience by his new translation of *The Creed of Imam al-Ṭaḥāwī* accompanied by an illuminating historical introduction and by helpful biographies and extensive notes. His translation is formal without being archaic and is written in a style that Christians can recognize from their own credal formulations. The work is of value to others than Muslims, for two reasons: it provides in 130 short paragraphs a clear presentation of core Muslim belief in a way that is not easily available by other means. It thus provides a very positive instrument for the essential work of dialogue. Secondly, it provides Christians, who have also developed and continue to use credal formulations, with the opportunity to see just where the Islamic understanding of God comes close to the Christian understanding of God. This does much to reduce the credibility of approaches which insist on a thoroughgoing bipolar understanding of Christianity and Islam. Muslims and Christians should welcome this publication.

DR. ROWAN WILLIAMS, Archbishop of Canterbury, UK

The Zaytuna Curriculum Series is dedicated to the publication of classical Islamic works translated into English by scholars licensed to teach the traditional sciences of Islam, thereby making these works accessible to scholars, students, and the general public.

ISBN 0-9702843-9-6
52495
9 780970 284396

ZAYTUNA INSTITUTE